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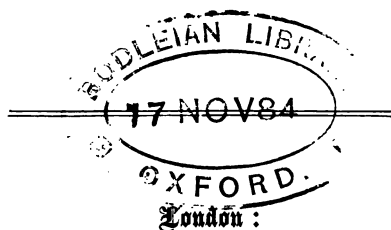




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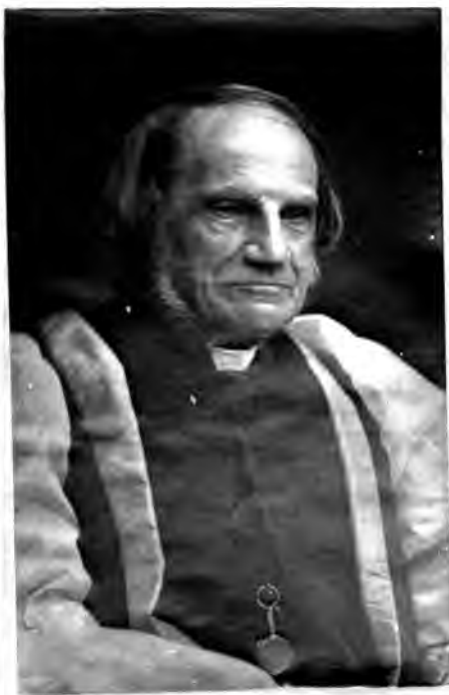


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The LORD BISHOP OF LINCOLN.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE LORD BISHOP OF LINCOLN.

THE Right Reverend Christopher Wordsworth, D.D., Bishop of Lincoln, is a son of the late Rev. Christopher Wordsworth, D.D., Master of Trinity College, Cambridge, and Pricilla, daughter of Charles Lloyd, Esq., the well-known Midland Counties' banker. His name was rendered famous long ago by his uncle, William Wordsworth, the celebrated poet, whose pure and gentle verses are amongst the most beautiful the English language has produced. The subject of this sketch is a younger brother of the celebrated Dr. Wordsworth, D.D., Bishop of S. Andrew's, Dunkeld, and Dunblane, and author of the powerful vindication of the doctrines held by the Anglican Church, under the title of "Notes on the Eucharistic Controversy."

The Bishop of Lincoln was born in the year 1807, and received his early education at the famous school at Winchester. From there he proceeded to Trinity College, Cambridge, to commence what turned out to be an exceptionally brilliant career as an undergraduate. He received his B.A. degree, accompanied by high honours, in 1830, and this was followed by his election as Fellow of Trinity College. This Fellowship he held until 1838, when he married Miss Susanna Hatley Frere, daughter of George Frere, Esq., of Twyford House, Berkshire, a niece of the celebrated Right Hon. John Hookham Frere, an intimate friend of Canning.

At a period subsequent to his ordination, he received the appointment of Public Orator at Cambridge, and became Head Master of Harrow School. This Head Master-

ship he held until 1844, when he received a piece of preferment at the hands of the late Sir Robert Peel, viz., a Canonry in Westminster Abbey. The Hulsean Lectures at Cambridge were delivered by him in 1847 and 1848, and in 1869 he was raised to the Episcopate as Bishop of Lincoln, his consecration taking place in Westminster Abbey on February 24th of that year.

Bishop Christopher Wordsworth has shown deep and practical sympathy with the movement of the Old Catholics in Germany, and he travelled to Cologne in order to take part in the Congress of Old Catholics which was held in that city in September, 1872. The bishop has been a voluminous writer, and amongst his best known works are his edition of the Greek Testament, with Notes; "The Old Testament, in the Authorized Version, with Notes and Introductions"; "The Holy Year, or Original Hymns"; "Occasional Sermons in Westminster Abbey"; "Lectures on Inspiration"; "Theophilus Anglicanus"; "Memoirs of William Wordsworth"; "Athens and Attica"; "Greece: Historical, Pictorial, and Descriptive"; "S. Hippolytus and the Church of Rome in the beginning of the Third Century" (from the newly-discovered Philosophumena); "Diary in France"; "Letters to M. Gordon on the distinctive character of the Church of Rome"; "Ancient Writings from the Walls of Pompeii"; "Theocritus," from the ancient MSS; "A tour in Italy"; "Sermons on the Church of Ireland, her History and Claims"; "On Union with Rome"; "Sermons on the Maccabees and the Church" (1847); "An answer to the Apostolic Letter of Pope Pius IX."; "A charge to the Diocese of Lincoln" (1870); "A lecture on Art, delivered at S. Mary's Church, Nottingham, in connection with the proposed Museum of Art on the Castle Hill of the town" (1875); "Correspondence of Richard Bentley, D.D.," &c., &c.

While, however, the good Bishop's profound erudition would in itself place him in the forefront of English Church divines, and head and shoulders above very many of them, it is as a devoted spiritual overseer, and a faithful son of the English Church, that he is most revered and his character most fully appreciated. He is deeply beloved by

the clergy of his extensive diocese, and his influence with them is very far above the average of Episcopal influence with the priests over whom they preside. The reason for this is perhaps to be found, firstly, in the singular gentleness and affection which characterise the Bishop's dealings with his clergy, and which constitute him a veritable Father in God rather than an ecclesiastical *cum* civil chieftain ; and, secondly, in the determination with which he stands by them in their troubles, and shares their lot, whatever that lot may be. His attitude in regard to the Owston Ferry tombstone case, and more recently the speech which the Bishop delivered in the House of Lords against the Burials Bill, which the present Government passed into law, furnish instances of this ; and it is not to be wondered at that the clergy of the Diocese of Lincoln rally round the venerable prelate who has been to them a faithful guide, and who has been bold in championing the cause which is common to him and to themselves.

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THE
CHURCH PORTRAIT JOURNAL.



The Rev. CANON WHITAKER, M.A.

(Specially photographed for Mr. A. E. Fradelle, 246, Regent Street, W.)

THE

REV. CANON WHITAKER, M.A.

THE Rev. G. H. Whitaker, who was educated at Shrewsbury and S. John's College, Cambridge, of which he is a Fellow, was an Assistant Master under Dr. Benson during the last two years of his tenure of the Mastership of Wellington College. From October, 1875, till the end of 1877, he was one of the Divinity Lecturers at S. John's. Since the beginning of 1878, he has been discharging the duties pertaining to the office of Chancellor of a Cathedral Church at Truro. What these duties are may be gathered from the prospectus of the "Scholae Cancellarii" at Truro, and from Bishop Benson's work on "The Cathedral."

In the prospectus of the Truro Divinity School, we read: "In the Cathedrals of the Old Foundation, it is the duty of a Canon, named the Chancellor (distinct from the Chancellor of the Diocese), to maintain Schools of Divinity in which men are trained for the work of the ministry. Such schools have been revived with success elsewhere, and it is to be hoped that, through the endowment by benefactions of a Chancellor's stall in our own Cathedral, Truro may one day possess a similar foundation. Until such permanent foundation is provided, an Honorary Canon of the Cathedral will perform the duties attached to the name and office of Chancellor. . . . The foundations of such an institution have now been laid, and since the beginning of October, 1877, students have been at work. There are now seventeen students receiving instructions under the charge of the Rev. G. H. Whitaker, M.A., Fellow of S. John's College, Cambridge, and Hon. Canon of Truro, who is assisted by the Rev. G. S. H. Walpole, M.A., Trinity College, Cambridge (1st Class Theological tripes, 1877)."

In the Bishop of Truro's chapter on "The old Activity" (p. 30), we read: "He was in fact a minister of education. At S. Paul's, London, and elsewhere, this officer 'has charge of education, not for the Church only, but for the whole city. All teachers of grammar are subject to him.' Anciently he was chargeable with the maintenance of the fabric of S. Paul's School. At York, his office is more ancient than that of dean or precentor, under the title of 'magister scholarum,' which corresponds to the foreign *scholasticus*, *scholaster*, *escollâtre*, or *episcol*, and to the *archischola* of 'S. Osmund's Register' at Sarum."

Again (p. 31) . . . "the *School of Divinity* . . . was like the School of Letters, 'ruled' by the Chancellor, and all appointments in it were to be filled up by him. He was also the keeper of the seal, custodian of the charters and muniments, and the official correspondent of the chapter. It was from cathedral institutions that Universities borrowed the idea of this principal literary officer."

"'It is, and it ought to be,' says Alnwick, 'his office to rule the Theological School, also actually to lecture on the same.' Besides these more clerical or technical lectures, he had fixed days on which he delivered popular lectures or sermons in English (*ad populum in Anglicis*). He also was responsible for arranging (*ordinare*) the *lectiones* or *collationes* read in the chapter-house, which are characterized (remarkable phrase) as having proved 'most effectual for the reformation of faith and morals.' Lastly, he was the warder of the precious treasure of the *libri scholastici*, except such as were chained in the library. His multifarious duties, and the extent of the field, made the Chancellor, as we have seen, the 'principium et quasi fundamentum ecclesiæ,' and rendered the office of a vice-chancellor indispensable."

The principal work of the Cathedral Chancellor is thus defined by Dean Colet:—"He is the teacher in erudition and doctrine, and is bound to lecture publicly in divinity, unto the knowledge of God and instruction in life and morals.' An interesting document, an ordinance of Bishop Fitzjames (A.D. 1506), illustrates the inherent universal duty of

a Chancellor. He relates 'how of ancient date it had been healthfully ordained with a view to the discipline, the cherishing through sacred doctrine, and the nourishment with the divine food of God's word, of all the ministers of St. Paul's, and of all clerks and presbyters dwelling in the glorious city, and of the rest who daily flow together there, that the Chancellor should lecture CONTINUALLY, or provide for lectures in divinity . . .' He notices how well this duty had been discharged, until, 'through the carelessness, fault, sloth, and negligence of certain Chancellors,' it had been intermitted from time to time, and at length dropped. 'Grave complaints have been addressed to him on the loss of what was so useful and necessary, and to devout souls so profitable (*commodifera*). The present Chancellor, however, declares that he has given it up on account of the word CONTINUALLY, such a duty being a natural impossibility.' The bishop naïvely remarks on the fallibility of human judgment; since directions felt to be most desirable one day are the next intolerable. Still he consents to interpret the word 'in a benign and favourable sense,' and accordingly defines three terms in the year during which the Chancellor is henceforth to lecture thrice a week."

Mr. Whitaker is an Honorary Canon of Truro, and Examining Chaplain to the Bishop.



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The Very Rev. E. H. PLUMPTRE, D.D.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
VERY REV. E. H. PLUMPTRE, D.D.,

DEAN OF WELLS.

THE good people of Wells were delighted when it was told them that the Rev. Edward Hayes Plumptre, D.D., the scholarly Vicar of Bickley, Bromley, in Kent, had been nominated to the Deanery of their ancient Cathedral Church. The new head of the Chapter is indeed a man of "light and leading" in the world of letters, and it is a matter of surprise that he should so long have been relegated to the comparative obscurity of a quiet Kentish village. He entered University College, Oxford, in 1840, and took his B.A. degree in 1844, coming out a double first-class, and becoming the same year a Fellow of Brasenose College, Oxford. He was ordained deacon in 1846, and priest the following year by Dr. Samuel Wilberforce, the great Bishop of Oxford. He soon began to attract attention. In 1851 he was appointed assistant preacher at Lincoln's Inn Chapel, and the same year became one of the select preachers at his own University, an honour which has also been subsequently conferred upon him. In 1847 he was appointed chaplain at King's College, and in 1853, Professor of Pastoral Theology. In 1855 he became Dean of Queen's College, and in 1865 the Bishop of Gloucester and Bristol made him one of his examining chaplains. Two years before he had been appointed a prebendary of S. Paul's Cathedral. In 1866 he was a Boyle lecturer, and in 1869 the Primate conferred upon him the position of examining chaplain in his diocese, Mr. Plumptre having just before been presented to the Vicarage of Bickley, the gross income of which is £550, and the population 623. Previously to that, he had been Rector of Pluckley, in the same county. At the same period he entered upon the duties of Professor of Exegesis of the new Testament in King's College, and at various subsequent dates fulfilled the offices of Grinfield Lecturer on the Septuagint at Oxford, 1872-74; Examiner in School of Theology at Oxford, 1872-73. In 1875 he received his D.D. degree from the University of

Glasgow. Dr. Plumptre is the author of "The calling of a Medical Student" (four sermons, 1849); "The study of Theology and the Ministry of Souls" (three sermons, 1853); "King's College Sermons," 1860; "Dangers Past and Present," 1862; "Lajams and other Poems," 1865; Articles in Dr. Smith's "Dictionary of the Bible"; "Dictionary of Christian Antiquities," and "Dictionary of Christian Biography"; "Theology and Life," 1865; "Sophocles, a new translation, with Biographical Essay," 1865; "Master and Scholar, and other Poems," 1866; "Christ and Christendom," "Boyle Lectures for 1866"; "Æschylus, a new translation, with Biographical Essay," 1868; "Biblical Studies," 1869; "The Spirits in Prison: a sermon on the State of the Dead," 1871; "Confession and Absolution," 1873; Articles in the "Quarterly" and "Edinburgh" Reviews, the "Contemporary," "Good Words," "The Sunday Magazine," and the "Expositor." He is a member of the Old Testament Company for the revision of the authorised version of Holy Scripture, and is the author of numerous theological articles. In 1875 he was editor of the "Bible Educator," published by Messrs. Cassell, Petter, and Galpin.

Dean Plumptre preached his first sermon in Wells Cathedral on Christmas Day, the Sunday after his installation, and the discourse was full of beautiful imagery and earnest pleading for the right uses of the mother Church. There can be little doubt that much improvement in many points will be manifest at Wells before long. As to the Dean's Churchmanship, we cannot do better than leave it to our readers to guess whether he is High, Low, or Broad, by giving them his views on cathedrals and ritual conformity. He says:—

"A cathedral ought to be, *within the limits of legality*, the standard of liturgical completeness. In one particular I purpose, after much deliberation, going outside those limits. If there is one point on which there is an agreement on the part of all authoritative exponents of the Ornaments Rubric, it is that the Deans and Canons of cathedrals and collegiate churches should wear a cope (colour not specified, but the copes that remain at Durham and at Westminster point to crimson or purple, with gold or silk

embroidery) at the administration of Holy Communion. It was enjoined by the Advertisements issued by, or under, Elizabeth in A.D. 1564, to which the Ridsdale judgment has given a fresh prominence. That order was confirmed by the Convocation of Canterbury in the canons of 1604, which were published, with the authority of James I., under the Great Seal of England. The judgment of which I have just spoken has declared that the 'order' of the Advertisements is binding still under the Act of Uniformity. Personally, I cannot say that I have any conscientious objection to such a garment. I look on all such matters as coming under the category of 'things indifferent,' almost of the 'infinitely little,' and should be ready, if there were nothing else but my own feelings to consult, and the command was enforced by an authority to which I owed obedience, to wear a chasuble or a black gown to-morrow. But I hold that, in these things, as Tillotson said to Beveridge, 'charity is above rubrics,' and that the mind of the Church, as shown by the prescription of long unbroken usage, is more binding on the conscience than the letter of an obsolete rubric, confirmed though it may be by a recent interpretation. The loss and gain of obeying that letter have to be weighed in the balance, and there can be little doubt that the former would outweigh the latter. I might gain, if I wore a cope, the right to pose in an attitude of Pharisaic self-complacency, as keeping the whole of the Church's ritual law, and to denounce, without being exposed to the charge of inconsistency, the lawlessness of my brothers in the ministry who wear the chasuble at the Holy Table or the black gown in the pulpit. I have no desire to take up that attitude, or to cast the first stone of reproach and condemnation. And, on the other hand, I should, if I know anything of the mind and temper of the English people, startle and offend many whom I should be loth to grieve. I should be admitting that uniformity is more than unity, and breaking the almost unbroken tradition of two centuries for the sake of a law which has so rarely passed into a practice, that the very conspicuousness of the exceptions proves the rule, and which has virtually lapsed into the non-user, which, sooner or later, falls on all laws that are alien to the tone and temper of the people on whom they are imposed."

THE
CHURCH PORTRAIT JOURNAL.



The Venerable H. W. WATKINS, D.D.

(Specially photographed for Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
VENERABLE H. W. WATKINS, D.D.,

ARCHDEACON OF NORTHUMBERLAND.

THE Venerable Henry William Watkins is a member of an old family of Welsh Churchmen and freeholders, long settled in the county of Monmouth. He was born in 1844, his father, Mr. William Watkins, of Wern-y-cwm, having married the only daughter of Mr. Thomas Dew, of Llanvetherine Court. He received his education chiefly at King's College, London, and Balliol College, Oxford—of which society he was a Scholar—and for a short time at the University of Göttingen, under the direction of Professors Ewald and Hoffmann. He graduated at the Universities of London and Oxford, and at the close of a distinguished College and University career, was elected Honorary Fellow of King's College, London, and Member of the German Oriental Society.

Mr. Watkins was ordained deacon in 1870, by the Archbishop of Canterbury ; and priest in 1871, to the curacy of Pluckley, Kent, during the Rectorship of Dr. Plumtre, the present Dean of Wells ; and in 1873 was presented to the Vicarage of Much Wenlock, Shropshire, and the perpetual curacy of Bourton. Two years later, Mr. Watkins became censor, tutor, chaplain, and lecturer in Greek Testament and Hebrew at King's College, London ; and in 1877 was invited by the council to become First Professor of Logic and Moral Philosophy in the same College.

During his residence in London, Professor Watkins became well known as a preacher, and specially in connexion with courses of lectures delivered each Winter to the Lay helpers of the diocese of London in the chapter house of S. Paul's Cathedral. His King's College appointments were held till his election in 1878, by the Archbishops of Canterbury and York, and the Bishop of London, to the Wardenship of S. Augustine's College, Canterbury ; but in the following year, at the special request of the council, he continued to lecture on logic and metaphysics on one day in each week in S. Augustine's

College, Canterbury. In the following year he became professor of logic and metaphysics in King's College, London. During Professor Watkins' wardenship, the Vicarage of the parish of S. Gregory the Great, Canterbury, fell vacant, and, as no one could be found to accept this practically unendowed benefice, with its parish consisting wholly of poor, the warden offered himself for the work, in which he was helped by two volunteer curates.

Soon after Dr. Lightfoot's appointment to the Bishopric of Durham, he invited Professor Watkins to become his Examining Chaplain, and six months later collated him to the Archdeaconry of Northumberland with a Cononry in Durham Cathedral.

This appointment involved the resignation of the offices previously held by the Archdeacon in London and Canterbury ; but he still continued his work as a teacher—having been asked by the Dean of Durham, who is also warden of the University, to accept the professorship of Hebrew. He also soon found opportunity for work as a parish priest, for the Vicar of All Saints', Newcastle-on-Tyne, becoming unable through infirmity to continue active duty, the Archdeacon requested the Bishop to license him to the cure as senior curate, with a nominal salary ; and the success of his pastoral efforts in this parish, with its vast and dense population of the lowest orders, has become well known in the diocese and beyond it.

The Archdeacon has attained considerable reputation as an author,—having contributed to the well-known series of Dr. William Smith's Dictionaries, and the notes on the Gospel according to S. John in Bishop Ellicott's New Testament for English Readers. The *Saturday Review* may indeed be right in connecting the publication of these notes with the appointment to S. Augustine's College, Canterbury, and in saying " Few pieces of historical criticism are more worthy of honourable recognition than his vindication of the Apostolic authorship and primitive date of S. John's Gospel."

Most churchmen will probably remember the papers read by Professor Watkins on " Religion and Science," at the meetings of the Church Congress at Sheffield and at Swansea. These have been published in a separate form by Messrs. Rivington.

It may be at this time specially interesting in connexion with the new Diocese of Newcastle to give the following extract from the Archdeacon's primary charge which is also published by Rivingtons :—" When I pass from the material to the spiritual work of the Church, I must confess to impressions which are in some cases much less gratifying, and here again my own experience is borne out by the answers which I have received. To one coming from the South of England to this Northern Archdeaconry, there is a

painful sense of the comparatively small hold which the Church has on the large populations around us. Here are thousands or tens of thousands densely packed in a parish of small area, and committed to the spiritual charge of three or two or even one clergyman ; there a sparse population is scattered over a parish of fifty or a hundred square miles in extent, and the care of them is necessarily beyond the powers of their single-handed pastor. It is saddening, but perhaps under these circumstances not wholly surprising, to find that the demands on the moments of the clergymen's time are so pressing that he considers himself in many cases 'otherwise reasonably hindered,' and does not 'say the Morning and Evening Prayer in the Parish Church or Chapel where he ministereth.' Unless I missread the answers which have been sent to me, it would have been impossible twelve months ago for any one of the nearly one hundred and fifty thousand people dwelling in Newcastle, not to mention the vast populations immediately contiguous, to find one church open for daily Morning or Evening Prayer." In only one church in these two large Deaneries was there fulfilled the obligation which the Prayer Book places on the 'Curate that ministereth in every Parish Church or Chapel,' and that one is several miles from this town ; in only one other is any daily service reported, and that is in a country parish in the most distant portion of this Deanery. I am not prepared to accept the frequency of administrations of the Lord's Supper as a necessary proof of religious life, and I look with some apprehension at the growing custom of publishing the large number of communicants as a test of the Church's work ; but the absence of communicants and the absence of the opportunities for communicating, are indications the meaning of which can hardly be mistaken, and I should have been thankful therefore to have found more than thirteen churches out of the hundred in this Archdeaconry, and some at least of the older parish churches in this town offering the opportunity of communicating on each Lord's Day and other Greater Festival."

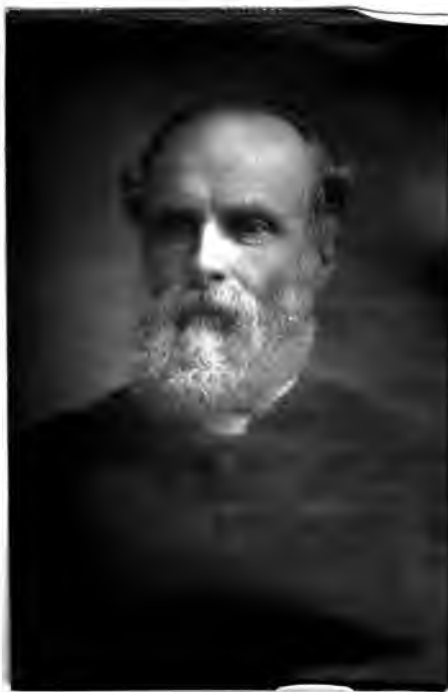


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The Rev. T. W. BELCHER, D.D., M.D., &c., &c.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE

REV. T. W. BELCHER, D.D., M.D., &c., &c.,

Vicar of S. Faith's, Stoke Newington, London.

THE Reverend Thomas Waugh Belcher, Doctor of Divinity and Doctor in Medicine, was born in Bandon, County Cork, Ireland, on September 25th, 1831. He is the eldest son of Henry Belcher, Esq., M.D., of Bandon. The Belchers are a well-known County Cork family,—many of its members having belonged to the army and navy, and for generations to the medical profession.

Dr. Belcher was educated at the Bandon Endowed Grammar School, and entered Trinity College, Dublin, on July 1st, 1846, being then only fourteen years of age, under the tutorship of the Rev. Dr. Salmon, now Regius Professor of Divinity at Trinity College. He answered for his B.A. degree at Michaelmas term, 1851, coming out good Second Class, and graduated on Shrove Tuesday, 1851. From 1850 to 1854 he studied in the University School of Physic, under the eminent professors Harrison, Apjohn, Osborne, Law, Montgomery, Stokes, Adams, and R. W. J. Aquila Smith, having for fellow students the well-known scientific men Professors Haughton and Galbraith. Dr. Belcher graduated M.A. 1854, and M.B. the same year, coming out first. For a short time he acted as physician to a dispensary near Bandon ; afterwards serving as surgeon to the Royal Cork City Artillery Militia during the Crimean war, at the conclusion of which he was appointed physician to the Cork Fever Hospital, in which city he practised. Dr. Belcher was senior licentiate in surgery of the University of Dublin, taking his diploma in 1854.

Previously to settling in Cork, the doctor studied medicine in Vienna and Paris for some time. In 1856 he was admitted M.A. and B.A., Oxford *ad eund.* In 1863 he removed to Dublin, where he was unanimously elected Fellow of the College of Physicians (in 1864), having been a licentiate from 1860. He practised at Dublin as a consulting

physician on diseases of the skin, in succession to the late illustrious Dr. Neligan (whose work on this particular branch of medical science Dr. Belcher afterwards edited, enlarged, and revised). He was on the staff of the "Dublin Quarterly Journal of Medical Science," and was a frequent contributor to that serial; assistant editor of the Dublin Medical Press; editor of the "Irish Churchman"; and Dublin correspondent to the well-known "British Medical Journal." Dr. Belcher graduated M.D. (Dublin) in 1862; Master in Surgery in 1866; and was twice elected Censor, and twice Examiner in *Materia Medica* and Medical Jurisprudence, and in Arts, by his College. He was Chief Librarian to the Royal College of Physicians, Dublin, until after his ordination, and is a Fellow for life.

Having obtained one of the highest positions in medicine, Dr. Belcher was enabled to carry out the cherished desire of his earliest years, viz., to enter Holy Orders. After consulting with Archbishop Trench (formerly Dean of Westminster), the late Rev. Dr. Todd, Regius Professor of Hebrew in the University of Dublin, and the Rev. Dr. Maturin, Vicar of Grainge Gorman, Dublin, he was accepted as a candidate by the Archbishop of Canterbury, at whose first examination for deacon's orders by Canon Lightfoot (now Bishop of Durham) he got first place, and consequently read the gospel at the ordination at S. Mary's, Lambeth (February 21st, 1869). In the following Lent, Dr. Belcher was ordained priest at S. John's, Croydon; his first and only curacy being at Charlton-in-Dover, where he remained until 1871, when he was appointed to the mission curacy of S. Faith's. The church was consecrated in 1874 by the Lord Bishop of London, just prior to which Dr. Belcher was appointed vicar of the parish. He took the degrees of B.D. and D.D. in the same year, preaching his Act sermons in the chapel of Trinity College, Dublin, on Sunday, October 18th, 1874, being S. Luke's Day. His subjects were, "The influence of satan in causing bodily and mental disease," and "The ministry of angels in healing diseases." On the following day he read his Latin sermons, "On the case of the man with the dropsy," and "On the healing of the lunatic."

Dr. Belcher is the author of a "Memoir of Dr. Stearne" (Dublin, 1865); "Memoir of Sir P. Dun" (Dublin, 1866); "Register of College and Physicians, with Historical Introduction" (two editions); "Notes on Our Lord's Miracles of Healing, with Preface by Archbishop Trench" (London, 1872); "The Lay element in the Service of the Church" (London, 1870); "Memoir of Mr. Robert Brett"; "On the treatment of Continued Fever"; "Reformatories for Drunkards"; "Enlarged and Revised edition of Neligan on Skin Diseases"; "The ancient and modern leprosies compared"; Church music, including "Missa Anglicana" (for service for the Holy Communion), which has gone

through a third edition ; an anthem, " Arise, shine," published by Novello many years ago ; and various hymn tunes, some of which are sung at S. Faith's, Stoke Newington,—a church which is now being enlarged and completed by Mr. Brooks, the eminent architect. Dr. Belcher is also the author of numerous medical essays and reviews, pamphlets, and published sermons ; and, as is generally known, was at one time editor of the " Church Review " (the oldest Catholic paper in the Anglican Communion), as well as a frequent contributor of letters and other matter to the " Daily News," " Morning Post," and " Guardian."

Dr. Belcher has taken an active part in Church controversies, and on many occasions has publicly opposed what is known as " Erastianism," in pamphlets, sermons, and on the platform at meetings all over the country. His pamphlet, " Is Christ the Head of His Church in England ? " went through six editions in six weeks, in 1880 ; and another on " Apostolic Contumacy," went through two editions in October, 1881. His work on " Our Lord's Miracles of Healing " was highly written of by such differing journals as the " Guardian," " Record," " Church Review," " Church Times," " Literary Churchman," " Wesleyan Methodist Magazine," and " Medico Chirurgical Review."

Dr. Belcher is both a preacher and practiser of Catholic doctrine and ceremonial, but he claims to be no " ritualist " in the sense of being a stickler for ceremonies,—in fact, he confesses he knows little about the real science of ritual. He attaches great importance to preaching and Bible reading, and welcomes at his church the best preachers of various " schools."



THE
CHURCH PORTRAIT JOURNAL.



The Rev. P. B. SIMEON.

(Specially photographed for Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
REV. P. B. SIMEON.

THE Rev. Philip Barrington Simeon, M.A., commonly known as "Father" Simeon, is the son of Captain Simeon, of the 45th Infantry ; his mother being the only daughter of Philip Williams, Esq., Q.C., of Woolley Green, Winchester ; and his grandfather, Sir Richard Godin Simeon, Bart., of Swainston, Newport, Isle of Wight. He was born December 12th, 1845, and went out with his parents to New Zealand, in 1849, to assist in the formation of the celebrated Canterbury Settlement. His father, having a Government appointment, lived at Port Lyttleton. In May, 1856, the family returned home, and the subject of our sketch was sent to school at Twyford, in 1856, under the mastership of the Rev. G. W. Kitchin, in company with his younger brother, the present Warden of S. Edward's School, Oxford.

He entered Winchester College as a "Commoner," in 1857, under Warden Barter, his godfather, the head master at that time being the Rev. Dr. Moberley, now Bishop of Salisbury. He remained there till Midsummer, 1863, becoming a Prefect in his last year, and then went to a private school at Seaford, in Sussex, from 1863 to 1864. He subsequently matriculated at Christ Church, Oxford, taking his B.A. degree in June, 1868, and his M.A. degree in 1871. In 1870, he became tutor to Lord Kinnaird's son, at Rossie Priory, near Dundee. In Trinity-tide of the same year he was ordained deacon, and priest in 1871, by the present Bishop of Oxford. His first assistant-curacy was at North Moreton, near Wallingford, Berks, where he succeeded to the Rev. L. G. Mylne, now Bishop of Bombay. The Vicar of the parish was the Rev. A. Barff, now head master of S. Paul's Cathedral Choir School.

In September, 1872, Mr. Simeon went to Stoke to join the Society of the Holy Ghost—known as the Stoke Mission Fathers,—and having remained in the novitiate for two years, he formally “professed,” and received the blessing of Bishop Selwyn, Bishop of the Diocese (Lichfield). The late prelate was Visitor of the Brotherhood, which he formally and publicly recognised as an Order of Mission Priests in his Diocese.

Owing to the breaking up of the Society, Mr. Simeon withdrew from it in September, 1877, and, at the invitation of the Rev. R. C. Kirkpatrick, Vicar of S. Augustine’s Kilburn, accepted the post of sub-chaplain to the well-known Sisters of the Church, with the avowed object, if God should open the way, of forming a religious community of men, for the purpose of doing mission work among men and boys in England

A site being offered near the church, S. Paul’s House was built in 1878. Father Simeon making himself responsible for the cost, upwards of £5,000, until it should be raised by subscriptions. A debt of £1,900 now remains. While at Stoke, the Father was largely occupied in conducting Parochial Missions, and giving Retreats in different parts of England. This is intended to be part of the future work of the Brothers of the Faith,—the name of the community established by him. A middle-class day school has been commenced this year at S. Paul’s House, and has already nine pupils.

For some time, too, the Brothers of the Faith have been hard at work in setting on foot a much-needed Working Boys’ Home for the North-west district. The complaint of some of these poor lads last winter “that nothing was done for them,” which first led to the opening of this Home, is in the main only too true, and might be echoed by thousands of boys all over London. For the few Homes that exist here and there are like the chance stars that succeed in piercing the clouds on a pitch-dark night, and these exceptions, though doing a good work, are too often the results of efforts external to the Church, rather than of her own sons and daughters.

The objects, then, of this institution are :—1. To furnish an honest occupation for such of the poorest class of street-boys as are willing to work for a living, and so

earn a character. 2. To improve them, as time may permit, in the knowledge of reading, writing, and arithmetic, and to instruct them in the elements of the Christian religion, as set forth by the Church of England. 3. To find respectable situations for them, when the proper time shall come for their leaving the Home and entering on life.

The Home has been open since the end of May, and fourteen boys have been admitted. It is intended, as soon as possible, to increase the number to twenty, but it was deemed advisable to begin with a few only, so as better to lay the foundations of a proper tone and discipline. Experience has proved how necessary this precaution was. Boys of this class have seldom been accustomed by their parents to submit to any discipline, and it is not surprising that the demands made on them in this respect should have been at first a considerable difficulty to them. A satisfactory ascendancy over them has, however, now been gained, and with a new superintendent, who has already shown himself well qualified to gain the affections of boys, there is every ground to justify a speedy increase in their numbers.

Hitherto, the occupations of the boys have consisted partly in shoe-making, partly in odd jobs in private houses, while three of them were for a long time employed in a large provision market in the west of London, and one is now safely settled in a book-seller's shop. It is, however, felt that a great effort must be made to find employment of a more improving type than that of shoe-blacks; it has therefore been decided to embark on the work of wood-chopping. For this purpose a wooden shed has been erected in the back-yard as a workshop and storehouse, and it is hoped that neighbours will give their kind support by allowing the boys to supply them with fire-wood. Orders should be sent to the Superintendent at the Home. Boys can also be supplied to clean boots and knives in private houses, to run errands, &c., at the moderate charge of fourpence per hour.

THE CHURCH PORTRAIT JOURNAL.

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[PRICE SIXPENCE.]



The Rev. J. HARRY BUCHANAN.

(Specially photographed by Messrs. Brown, Barnes, & Bell, Lower Pavement, Nottingham.)

THE

REV. J. HARRY BUCHANAN, M.A.

THE subject of our sketch was born at the Cape of Good Hope, of a Scotch family, as the thoroughly Gaelic name of Buchanan will immediately suggest. His childhood was spent in Argyllshire, and he received his first education in the schools of S. Ninian started under the auspices of the late Provost Fortescue, of Perth Cathedral, and the Hon. G. F. Boyle, now the Earl of Glasgow. Imbibing, probably, at this time his firm hold of Catholic principles from these well-known Churchmen, he had the good fortune to finish his studies at Lancing College, in Sussex, one of those now widely-extended series of scholastic institutions which owe their origin to the far-sightedness of the Rev. Canon Woodard, of Manchester.

After leaving Lancing, he proceeded to Edinburgh University, where he graduated M.A. in 1867. Having taken Holy Orders in the Church, he was appointed to the assistant curacy of Rotherfield, in Sussex, where he remained three-and-a-half years, at the end of which period he became priest-in-charge of Shearsby, in the diocese of Peterborough. In this retired spot he commenced to issue at regular intervals a series of tracts explaining the first principles of the Faith in the plainest and boldest language, and the success of which soon made the author well-known throughout the Church.

In 1880, he was appointed by the present Bishop of Lichfield (the Right Rev. Dr. Maclagan), to work up an important district in Ilkeston, on the borders of Derbyshire and Nottingham. The population of the town is now about 10,000, and of the

proposed parish of Holy Trinity 5,000. Most of the male inhabitants consist of colliers, capable of either rushing into headlong sin, or of being firmly impressed with the truths and practices of Religion. Almost immediately after his arrival, Mr. Buchanan set about issuing monthly in a more connected and systematic form the series of four-page leaflets which are now to be found in almost every well-worked parish in England, and in many instances in the Colonies, under the name of "Parish Tracts." They have secured an enormous circulation for the last two or three years; and as their great value as instruments of instructing the poor and ignorant—and, for that matter, the well-educated members of the Church—there is certain to be a continuous demand for them. They are to be obtained only of the author, who devotes the profits exclusively to charitable objects.

Mr. Buchanan is now very busy endeavouring to obtain the funds for a permanent church, the want of which, owing to the large and increasing congregations, has been keenly felt for some time. He has received considerable monetary support from the colliers, who have been drawn to love the Church through his ministrations; but it is only right that a scheme of this kind should have the assistance of Churchmen throughout the land.

To show the kind of spirit that actuates the priest and the people of Ilkeston, it may be mentioned that the recent anniversary of the Rev. S. F. Green's imprisonment was carefully commemorated at Holy Trinity, Ilkeston. Each communicant, on entering at the 7 a.m. and 8 a.m. services on Sunday, the 19th March, was provided with a copy of the Church of England's Working Men's Society's Prayers; and, after the offering of the oblations, the priest said, "Let us now, beloved, with one accord, yet silently, offer up our special intention." A solemn pause of a few moments ensued, and then the Sacrifice was offered. At the 11 a.m. service, a large congregation assembled, when a special sermon was preached by Mr. Buchanan, from the Epistle for the day, the subject being illustrated by the instances of Joseph imprisoned on a false charge of "breaking the

law," and S. Peter being imprisoned by Herod (the State), because the wicked king said, "It pleased the people." The congregation were invited to remain seated after service, to consider a resolution, acceptance of which was signified by standing, which was done with absolute unanimity. The resolution, which was read by the priest from the pulpit, was as follows:—"This congregation of Holy Trinity, Ilkeston, extends its hearty sympathy to Rev. S. F. Green, his wife, and children, in this hour of their trial, and prays God to overrule the persecution to His glory, and the good of His Holy Church."

We may mention, in conclusion, that Mr. Buchanan is the author of many "Plain Sermons," which have appeared in the *Literary Churchman*, and published by Messrs. Skeffington; and his excellence as a platform speaker always ensures him a favourable reception in Church circles. The foundation stone of the new permanent church of Holy Trinity is expected to be laid this Summer—an event which promises to be marked with a red letter in the local kalendar.



THE
CHURCH PORTRAIT JOURNAL.



The Rev. ARTHUR ELLIS, M.A.

(Specially photographed for Messrs. Lombardi & Co., Pall Mall East, London.)

THE

REV. ARTHUR ELLIS, M.A.

THE Rev. ARTHUR ELLIS is the only surviving son of the late Arthur Ellis, Esq., one of the Registrars of the High Court of Chancery. Born at Clapham, in 1852, he was from the first destined to become a member of the legal profession, in which so many members of his family had attained to high distinction, but the deep interest he took as a youth in the great revival in the English Church caused him to abandon all thoughts of a successful career at the Bar, and to enter on a special course of training for Holy Orders.

He was educated at Winchester College under the present Bishop of Salisbury, then head master, and in 1873, he proceeded to Christ's College, Cambridge, where, after a brilliant academical career, he graduated in 1876. He was ordained deacon by the Bishop of S. Alban's in the same year, and received the order of priesthood from the same bishop in 1877, and at once commenced work as assistant curate of S. Saviour's, Hitchin, under the Rev. G. Gainsford, vicar of the parish. Mr. Ellis very speedily obtained a reputation as a preacher of great brilliancy and power, and more than one living has been offered to him by patrons who, though unknown personally to him, have been struck with his graceful language and striking oratorical powers. Mr. Ellis has, however, up to the present elected to remain at Hitchin where his sermons are always listened to by attentive and crowded congregations. He has at different times preached in various parts of the country, but he is chiefly known on account of his published

sermons on the State of the Holy Dead, all of which have gone through several editions, and have received the warmest approval of many of the Bishops of the English Bench.

In views, Mr. Ellis is an ardent admirer of the "Catholic Movement" in the Church of England, and a warm advocate of its principles both in the pulpit and on the platform, but at the same time he has constantly and earnestly expressed in the strongest terms his entire disapproval of any of the extreme doctrines and practices in which a small section of the advanced Church Party have indulged, firmly believing with the saintly Bishop Ken in "the Communion of the Church of England as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross."

The following is a list of Mr. Ellis's published sermons on the State of the Holy Dead :—"Flowers and their Lessons," "The Resting Devil," "The Rising Dead," "The Resurrection of the Dead," "The Changed Dead," and "The Two Resurrections."

The tone of the work carried on so zealously at S. Saviour's may be judged by the way in which the commemoration of Mr. Green's imprisonment was observed. The forms of prayer issued by the C.E.W.M.S. were distributed amongst the large congregations that attended all the services at the early celebration, Mr. Green was specially remembered at the altar, the collect for S. Stephen's Day being used as appropriate to the occasion. At evensong, when the church was crowded in every part, the sermon was preached by the Rev. Arthur Ellis, who took for his text, Acts xii., verse 5: "Peter, therefore, was kept in prison, but prayer was made without ceasing, of the Church unto God for him." In the course of some remarks on the connection of the Church of England with the State, the preacher said "he believed the time was approaching when the Church, finding the burden of State control intolerable, would be obliged to bring that connection to an end, and to free herself from the bonds in which she is confined. The 'Ritualistic' party, he urged, were not contending for the use of a vestment, or the

“lighting of a candle, but for the grand old doctrines of the Catholic Church, which their ritual symbolised. Mr. Green was in prison because he refused to give unto Cæsar the things which are God’s come what might, persecution or imprisonment, the Catholic clergy were determined not to bow down in abject servility before an erastian tribunal, which impiously claimed to interpret the truth of God.”

Mr. Ellis has been particularly successful in winning the confidence and support of the working-men in Hitchin, and when a priest has done this—whether he be High, Low, or Broad in theology—we have said quite sufficient to place him on the pedestal of noteworthy clergymen of the great Anglican Communion. The various parochial organizations in which he takes a keen and undivided interest, are in a flourishing condition; and as he has the not too common knack—as has been before hinted—of drawing rather than repelling people, he makes his helpers feel the same enthusiasm that characterises his own part in the work.



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[PRICE SIXPENCE.]



The Rev. ARTHUR CORNFORD.

(Specially photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE

REV. ARTHUR CORNFORD,

Vicar of S. Paul's, Kingston.

THE REV. ARTHUR CORNFORD, whose photograph appears herewith, was ordained in the year 1860 by the late Bishop of Lichfield, having accepted the curacy of S. Peter's, Belper. Here he laboured for two years among a difficult class of poor, and proved himself very successful in dealing with the young, both in the Sunday and night schools. He next removed to Bury S. Edmund's, where, under the Rev. J. (now Archdeacon) Richardson, he acquired much useful experience, and was thoroughly happy in his work. At the urgent recommendation of his vicar, and the particular request of the Bishop of Norwich, he next undertook the sole charge of S. John's Church, Lowestoft. There was then opened to him a vast field of usefulness, first among the residents both rich and poor, and secondly among the numerous visitors who for several months in the year frequented that favourite watering place. During the first year of his ministry there he was appointed Hon. Chaplain to the 17th Suffolk Rifle Volunteers, and found in that capacity new and interesting work among the men. The church being far too small to accommodate both the usual worshippers and the casual visitors, a third service was held during the season, and a curate licensed to assist. In addition to this, a great effort was made to raise sufficient funds to enlarge the church, and that object was attained the year before last.

At the expiration of the time that Mr. Cornford was to hold this charge, he left amidst universal regrets, and became, at the beginning of the year 1866, curate of Norbiton, Surrey, under Archdeacon Holberton. While there he greatly assisted in the enlargement of the church and schools. The parish, however, being so large, it was thought desirable in 1870 to make a virtual sub-division of it, and Mr. Cornford was given the care of about 3,000 souls. His first step was to erect an iron church at his own cost, capable of holding 400 persons. He then put up an iron school-room for a hundred children. No sooner were these in good working order, than a Permanent School Building Committee was formed, and, at a cost of about £2,360, good substantial schools were built to accommodate 419 children. They were opened in 1873, and from that date to the present, about 1,600 children have been on the books.

But the great work had yet to be commenced, and a great effort was soon made to open a Church Building Fund. Through the kindness and liberality of friends, far and near, the Committee at last found themselves in possession of sufficient funds to commence the church. In this they were so far successful as to build the entire nave and two aisles. At their completion, however, it was found there was a serious deficiency, and therefore the church was only licensed. This took place on the 18th October, 1877. But again, through special exertions, and the hearty co-operation of the parishioners and others interested in the work, the church was consecrated on October 30th, 1880, as "S. Paul's, Kingston Hill," and Mr. Cornford instituted as the first Vicar. The population of this new parish is now over 6,000, consequently, in order to meet the increasing spiritual demands, there are two mission rooms for school and services, besides an increasing Sunday-school in the ordinary school-room. There is now on foot a scheme for a chapel of ease, to provide for the pressing wants of a new population springing up on two new estates of the parish. When covered they will add another 4,000 souls to the present number.

In addition to his ordinary parochial duties, Mr. Cornford holds the Acting Chap-

laincy of the 31st Regimental District, which finds him plenty of work among the soldiers and the two staffs of Militia regiments, besides the regiment themselves when up for training every Spring. During the past year the parishioners have most thoughtfully provided the stipend for a curate, who now shares the labours connected with so large a parish.

Mr. Cornford has for several years been a total abstainer, and finds that his endeavours to reclaim those who are victims to intemperance are far more likely to succeed by his own personal example. This hasty sketch will have prepared our readers to believe that, although other and lighter spheres of labour have been urged on Mr. Cornford's acceptance, the one he now occupies possesses for him a particular interest, from the mere fact that the Great Head of the Church has been pleased so far and so much to bless his work. [Extracted from the *Diocese of Rochester Church Chronicle*.]



THE
CHURCH PORTRAIT JOURNAL.



The Rev. THOMAS HAYES BELCHER, M.A.

(Specially photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE

REV. THOMAS HAYES BELCHER, M.A.

THE subject of our photograph graduated at Queen's College, Oxford, B.A. in 1870, and M.A. in 1873. He took a first-class in 1868, and became scholar of his college. He was ordained deacon in 1872 and priest in 1873 by the Bishop of Hereford. In 1872 he became curate of Pipe with Lyde, and assistant Vicar Choral of Hereford Cathedral. He was formerly second master of Hereford Cathedral School, and in 1874 he became senior assistant master of Malvern College, from whence he proceeded recently to the principalship of Brighton College.

MR. GLADSTONE'S VIEW OF THE UNION BETWEEN
CHURCH AND STATE, 44 YEARS AGO.

THE present Prime Minister's famous work on the state in its relations with the Church should be carefully re-read at the present day by those who take an interest in the great current ecclesiastical controversy. The following extract may, perhaps, with advantage be reproduced here :—

"It is undoubtedly well for the State that the hopes and fears of a future life should be used in aid of those which have reference to temporal prosperity and punishments; that religion should check the ignorant and the irreligious; that men should worship they know not what, rather than not worship at all: but is it ill for the Church? Her principle is, to gather up the very crumbs of devotional offerings; to feed the babes with milk; not to break the bruised reed, nor to quench the smoking flax, until the Redeemer shall come in His glory, to send forth judgment unto victory. A small obedience is better than none. To think of God seldom is better than not to think of Him at all. To love Him faintly is better than to be in utter and unvarying indifference or aversion towards the Giver of all good. Better—not as though our acts were strictly and truly good; but because these states of life and feeling indicate a mental condition less hopelessly inaccessible to the influence of the Spirit of grace, than those of total alienation from the means of grace. Better for the pupil, if the face be set invariably forwards; for the instructress if she be always leading and beckoning him in the same direction. The Church lives in the use of means; and trusts in God for the production of results.

"Did we, indeed, believe, with the foes of the establishment of the Church, that the natural effect of this operation was to keep these dark worshippers in their darkness, we must join their ranks, and emulate their zeal for the work of demolition. But while we see that the Established Church brings crowds of persons to the outer courts and the lower steps of the temple, we believe further, that she is well calculated to use every effort for their advancement to those which are inner and higher; and that but for her beneficent agency, they would remain utterly remote from the sights and sounds of worship, from the impressions and associations to which now, by the laws of bare humanity, they are subject, and which, though not universal, not infallible, nor intrinsically efficacious, may yet be blessed, and often are blessed, and are the natural means and channels of blessing.

"Is the *Church*, then, wounded or injured by this charitable operation of the *Establishment*? We do believe that her members may be less doatingly enamoured of her distinctive marks, as distinctive marks, than would be the case were she severed from the state; and we admit that their liberality may receive a tinge so far latitudinarian, that they may confound her essential with her unessential peculiarities; or again, they may regard her human trappings more than the unearthly lineaments which these are intended to adorn. But we do not believe that, except it be from adventitious causes, in no way inseparable from the connection, she has a smaller number of members under the

influence of active religion, than, on the other supposition, she would possess. We do not believe that their Christianity is of an inferior quality because they belong to the establishment; but, on the contrary, that it is, on the whole, more calm, more catholic, less alloyed by the contagion of spiritual pride and selfishness; more comprehensive in its views of the manifold functions and capacities of human nature.

“It is true that there may be a certain class of persons, who are alienated from religion simply because it is established; and who, startled at the apparent paradox of an authority jointly divine and political, may be repelled from the very examination of the gospel by that *primâ facie* incongruity. And though it be true that that paradox is capable of easy explanation, that the divine and the national characters of the church establishment are capable of real, and generally of easy discrimination, yet this risk, so far as it extends, must be admitted to be in the nature of a sound and fair objection. But the question before us is one of spiritual expediency, and we must inquire, whether there be not more who will be attracted towards religion by the instrumentality of an establishment as such, than those who will be driven from it. Look to the thousands with whom worship is a matter of sheer usage, and unconnected with any active exercise of the mind upon divine truth. Thus the beneficial action is upon masses. But those whom the *paraphernalia* of a national church, or the bugbear of a law church, frighten from the sanctuary, are units here and there, thinly interspersed through the community; (therefore) this remote danger is not to preclude a course attended with such large and immediate benefit to the spiritual interests of masses of mankind.”





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The Rev. CECIL HOOK, M.A.

*(Photographed by Messrs. Lombardi, for Joseph Coates & Son,
Woodhouse Lane, Leeds.)*



THE

REV. CECIL HOOK, M.A.

THE Rev. Cecil Hook is the youngest child of Walter Farquhar Hook, D.D., late Dean of Chichester and sometime Vicar of Leeds. He was educated at S. Peter's College, Radley, and Christ Church, Oxford, where he graduated B.A., in 1867, obtaining a second-class in the School of Law and Modern History. He was ordained deacon in 1868, and priest in 1869, by the Bishop of Gloucester and Bristol, and was Curate of S. John's, Redland, near Bristol, from 1868 to 1870. Owing to the infirm state of his mother's health, he relinquished the curacy where he had done much useful work and resided at the deanery, Chichester, becoming, in 1871, Rector of the small parish of All Saints', in that city. His mother died in May, 1871, after which he continued to reside with his father, assisting him in his large epistolary correspondence and in his literary work, and discharging his pastoral duties as Rector of All Saints' with an energy and zeal which will not soon be forgotten by the inhabitants of that parish. Owing to the increasing infirmity of his father, however, he felt compelled to resign the living in 1874, and confined himself to home duties until the death of the dean, in October, 1875.

In 1876 he was presented by the Vicar of Leeds to the Vicarage of All Souls', Leeds, a newly-formed parish with a population of about 7,000, in which a large and handsome church has recently been built as a memorial to his father. By the exertion of Mr. Hook, a sum of money has been already raised sufficient to begin building another church in a part of his parish, mainly inhabited by very poor people, and throughout the parish the work of the Church and every kind of agency tending to promote the moral and spiritual welfare of the people is being carried forward by Mr. Hook, aided by his wife, together with a zealous band of clergy and lay-helpers, with a perseverance and energy hardly to be surpassed in any parish in the Kingdom.

The record of Mr. Hook's work at Leeds is no meagre one, and bids fair to set him forth in years to come as a worthy successor to his father, the great Dean Hook, whose name will ever be remembered in Leeds with the greatest affection and regard. For

instance, the confirmation average at All Souls' is peculiarly striking, it reaching considerably over a hundred in each year. The year before last it was a hundred and seventy. An average of at least thirty in each year are persons above twenty-one years of age. This tends to show how greatly the Church is gaining ground amongst the middle classes in these days. The following extracts from Mr. Hook's Whitsuntide address to his parishioners for the present year may aptly conclude this brief notice of his life and labours:—

“Both the Harrison Trustees and the Church Extension Society have continued their grants for my income during the coming year, as the Ecclesiastical Commissioners hold out at present no hope of a permanent grant from their funds. My income of £200 a year has been increased by the liberality of your Easter offerings to the handsome sum of £290, and I value that which comes as a specially spontaneous offering, no one knowing how much or how little his neighbour gives. But in addition to this, you have not allowed me to be without a vicarage house; and a list of thirty names is before me of kind friends who, in defraying the £75 rent of my house, do in fact provide me with a vicarage. I can only say, in words which seem all too cold as I write them, that these proofs of your esteem do my heart good, and encourage me in my happy work.

“I should be remiss were I not to thank you, also, for the provision you make for my assistant curates: £200 per annum is found by you for this purpose. After Trinity, our staff will consist of one deacon and two priests in full work; and one priest to assist us at Sunday and Evening Services. Of these, two serve you without income, one for £50 a year, and one for £150. Our gratitude is deeply due to my colleagues.

“You supported important Sunday Schools, at a cost of about £200 a year, as well as the great expense incidental to their rapid growth. You determined to supply the pressing needs of the poorer end of our large parish, and expended £2,400 upon the land and building of a District Church and Sunday School. All this seems to me to be very reasonable; and the proportions in which you have expended the sums you have raised appear to me sufficiently just: £6,820 (besides the large expense of service, repairs to building, &c.) on the church, and about £2,800 on the parish. If it should happen that the Memorial Committee were unable to raise the money for the completion of the Memorial, I am sure that they would meet with a response from a parochial meeting, which I should be always glad to convene for the purpose of receiving their appeal. But in the meantime I feel that it is not my place to make any further appeal to you, who have already so generously aided the Memorial to my own father.

"The Church.—This year has seen our church beautified by the handsome west window of which I spoke in my last Easter letter ; and which, in its beauty, has even exceeded our anticipation. Three nave windows and four porch windows have also been inserted, one by the Guild of S. Anna, and the rest by Mr. George Outhwaite Joy, and members of his family. The splendid organ which now accompanies the services of our church, is one of the best works of an excellent builder (Mr. Abbott, of Blackman Lane), who has spared neither pains or expense to make it most complete in workmanship and delicate in tone. It was dedicated to the glory of God at the eight o'clock celebration on Christmas day. The hangings at the east end of the church have given place to a handsome arcading of wood, with gilt panels and crimson and gold curtains ; the bare wall under the north sanctuary window being covered with a heavy crimson hanging : the whole being the gift of prebendary Stephens. The iron pendants in the chancel have been removed, and have been replaced by handsome silvered hanging lamps, fitted for gas, the gift of four parishioners. Two most handsome palls, for the funerals of adult communicants and for children, have been presented to the church by Mrs. E. G. Jepson, and an anonymous member of the Guild of S. Anna. For the coming year two windows have been promised ; and two very handsome banners to cover the wall behind the pulpit and the lectern are being worked, and will, it is hoped, be in place at the Whitsuntide festival.

"The District Church.—The east windows have been filled with cathedral-rolled glass with coloured border, the kind work of Mr. Jacques. The choir has sprung into new life under the active guidance of the choir master, Mr. Clarke ; and it is seldom that one hears brighter singing than can be heard at the district church every Sunday evening."



THE
CHURCH PORTRAIT JOURNAL.



The Rev. F. G. LEE, D.C.L.

(From a photograph by Messrs. Lombardi, Pall Mall, East.)

THE
REV. F. G. LEE, D.C.L.

THE Reverend Frederick George Lee, D.C.L., better known to his parishioners as "Father" Lee, was born on January 6th, 1832, at the vicarage, Thame, in Oxfordshire, and is the eldest son of the late Rev. Frederick Lee, who was sometime Rector of Eastington, in the same county. He was educated, first, at the Grammar School, at Thame, and, in due course, entered at S. Edmund's, Oxford, where he graduated S.C.L., becoming in 1854, both a University and College prizeman. Subsequently, Dr. Lee became a student of Cuddesdon Theological College, being ordained both deacon in 1854, and priest in 1856, by the then Bishop of Oxford; was elected F.S.A. in 1857; created hon. D.C.L. of University of Salamanca, in 1864; and hon. D.D. of Washington and Lee University, Virginia, in 1879.

His first curacy was at Sunningwell, in Berkshire, and subsequently, he became assistant minister of Berkeley Chapel, Mayfair. Later on, Dr. Lee was invited to take charge of a congregation in Aberdeen, in the Scottish Episcopal Church, and he entered with great ardour into the work carried on in that city by our northern sister, being instrumental, at much personal sacrifice, in raising the pretty little church of S. Mary's. The services therein maintained were, however, somewhat too advanced for the locality, and Dr. Lee was compelled to resign his charge and return to England, where not long afterwards he was presented to the vicarage of All Saints', Lambeth, which was originally a portion of the parish of S. John, Waterloo Road. The church is situated in what was, if indeed it is not so still, one of the vilest neighbourhoods of South London, commonly known as the New Cut, but which is in reality the Lower, as distinguished from the Upper Marsh. The New Cut, for the information of our readers unacquainted with the locality, it may be added that the Lower Marsh is a sort of Petticoat Lane, where goods of all kinds and market garden produce can be purchased. On Saturday night especially it becomes a sort of rag-fair, the stalls and barrows, of which there are an abundance, being crowded round with an eager audience presenting too often an unkempt and starved appearance pitiable to view. In the centre of this strange uncouth place, where many of London's poor are wont to congregate, intersected by numerous flourishing gin palaces, beer shops, and in the ever-present odour of decayed vegetation, and in happy contrast with its impure surroundings, the tapering spire of All Saints' stands as the silent solitary witness of the gospel of peace.

A few years ago the shopkeepers whose dwellings are situate underneath the shadow of this spire became much alarmed for its security, and representations were made to the vicar entreating him to take measures for its repair. The worthy Doctor, however, informed them that they had to thank the Radical agitators who had succeeded in encompassing the practical abolition of Church rates for the dilapidated state of their parish church, and reminded them that the remedy was in their own hands; if they would provide the necessary funds, as by the ancient law of the country they were bound to do, no difficulty would be placed in the way of the much needed repairs. Preferring, however, the legal way of escape from the claims of duty which had been opened up for them by a Liberal Government, the parishioners respectfully declined to repair their parish church, and betook them to the Metropolitan Board of Works. As portions of the stone-work were frequently tumbling about the ears of the passers by, the Board set to work to restore the spire to a state of security, and sent their bill in to the vicar. Dr. F. G. Lee respectfully declined to set apart any portion of the slender income which he derived from the endowment of the vicarage, and other means he had none; subsequent applications by the Board to the law courts proved that the worthy Doctor had the law on his side. It was stated in court that the congregation was so poor as not to be able to contribute the necessary means for church expenses, and no one could be found to undertake the responsibilities of churchwarden.

As may be gathered from the foregoing incident, Dr. Lee is a staunch Conservative, not indeed to say an inveterate old Tory, and has never lost an opportunity of serving the cause of Church and State by tongue and pen. For all that, he would be the very last man to allow the State unduly to interfere in spiritual matters without a vigorous protest; while he has never exposed himself to the charge of being a mere political parson. By those of his parishioners to whom he is known he is greatly beloved. His ear is ever ready to listen to their troubles and difficulties whether spiritual or temporal, and to such help as he can afford they are at all times welcome. The Doctor, as he is familiarly called, is an indefatigable worker. If the old saw, "early to bed and early to rise," has not fulfilled its promise by making the Doctor wealthy, it is not because he has not rigidly followed its maxim. His writings have been most voluminous, and the titles of his various works fill a catalogue of many pages. As a journalist he has been widely known as a sparkling but withal sarcastic penman; while numerous volumes, evincing patient research and unfailing energy testify to his ability as a scholar, a divine, and a poet. Neither must his reputation as antiquarian, archæologist, and even architect, be

passed by without comment: the beautiful little church of S. Mary, Aberdeen, was erected from his designs, and superintended by his watchful and loving care.

In the early part of his career, Dr. F. G. Lee was identified with the High Church School of thought, but he subsequently withdrew from most of the various societies which enlist the sympathies of High Churchmen and has of late years assumed an entirely independent basis. This may possibly have arisen in a great measure from the line the Doctor has taken in regard to the question of the reunion of Christendom. We shall probably be doing the good Doctor no injustice when we say that the unity of the whole Catholic Church engrosses by far the largest share of his prayers, thoughts, and aspirations. For this he is content to labour, &c., as he thinks, to have that labour misunderstood and unappreciated. Doubtless all earnest Christians deplore schism and division, but are content to pray and wait for the appointed time when all shall be "one." Dr. Lee, however, is not content with this; he is possessed with the idea that something should be done. For some years he was the moving spirit, if not the actual founder of the Association for the promotion of the Unity of Christendom, familiarly known as the A.P.U.C., the anniversary festivals of which have frequently filled his church in Lambeth from end to end. This society, however, being simply content to pray for its desired aim and object, did not satisfy the yearnings of Dr. Lee to "do something"; and, accordingly, he invented a new association under the title of the "Order of Corporate Reunion," which it is not too much to say is as despised as it has been rejected by all schools of thought in the Church of England; while at the same time it is laughed to scorn and had in derision of all Roman Catholics.

In conclusion, Dr. Lee's merits as a preacher are worthy of a parting word. His sermons, though usually lengthy, are full of interest and instruction. The listener speedily becomes sensible that the speaker is pervaded with strong and decided views; they may not accord with those of the audience, they may even appear to be at variance with the usually accepted doctrines of the Church of which the preacher is a minister; but there can be no question that they are his conscientious convictions, and that he feels bound to propagate them. Before we enter the church we encounter on every side the amplest evidences of the sorrow and sadness which qualify existence in the New Cut; and were it not for the musical service which distinguishes All Saints' Church, we should leave the building with the impression that the Christian religion had but little to commend itself as a panacea for the sin and suffering and sadness of the world, for the far from cheerful tones of the preacher are not to be taken as evidence of its influence in promoting heartiness and happiness.

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The Rev. ALEXANDER HERIOT MACKONOCHE.

From a photograph by Mr. Ashdown, 74, Baker Street, W.

THE REV.

ALEXANDER HERIOT MACKONOCHE,

VICAR OF S. ALBAN'S, HOLBORN.

THE subject of our portrait and sketch this month is a clergyman whose name is almost as familiar to Churchmen of this generation as Pusey and Newman were to the last. The Rev. Alexander Heriot Mackonochie, Perpetual Curate of S. Alban's, Holborn, is now in middle life, with just a shadow of gray passing through his hair, and with 20 years' experience of a rather remarkable parish as we might say. He belongs to a good old Scotch family, and is a graduate of the University of Oxford, and made his first start in clerical life as curate of Wantage, in the county of Berks, where his brother, who is Recorder of Winchester and a member of the Western Circuit, resides. Canon Butler has numbered among his curates many men who have made their mark in the Catholic Revival, but not one of them is better known than "Father" Mackonochie, as his enthusiastic followers love to style him. He soon, however, desired to see some of the rougher, sterner work of curate life, and came to London, and was not long before he found himself working in that celebrated parish S. George-in-the-East, where he met the Rev. Chas. Lowder, who has but recently passed away.

As working in S. George's-in-the-East, he had his experiences of London mobs, and when we look back the last quarter of a century and ask what has mob-violence done, the reply must be nothing except to advance the movement. His steady earnest labours, his unflinching devotion to duty, brought him under the notice of the city merchant who erected S. Alban's Church and appointed him the first Incumbent. The history of the church

in Baldwin's Gardens is the history of the life-work of the Rev. A. H. Mackonochie, but not only has the church been a spiritual mother, a temporal friend, and an instrument of light and leading, but numerous Churchmen from all parts of London, nay, we might add from all parts of England, have gone to S. Alban's, not only to worship in the beauty of holiness, but also for that ghostly counsel and advice which has not been within their reach or to their liking in their own parishes. The work at S. Alban's has from the very outset been on a definite Catholic basis, and in the doctrine enunciated from the pulpit, and the system of religious life preached and inculcated, not a single advance has been made since the days of the temporary or mission church on the site of the Thieves' Kitchen. Twenty years have now well nigh elapsed since the Right Hon. J. G. Hubbard, now a Member of Parliament for the City of London, was able to declare that the church was dedicated to God and for the use of God's poor for ever, and a great many things have happened since then. The present Bishop of Ripon, Dr. Bickersteth, preached one of the earliest sermons at S. Alban's, on a Sunday morning, when the altar tapers burnt on the holy table; and not very long after, the Rev. H. P. Liddon was induced to go out of his way to preach at S. Alban's, choosing a most remarkable text, "Verily I say unto you, that prophets and kings have desired to see this day but have not seen it, and to hear those things which ye hear and have not heard them." He dealt with the early hopes and aspirations of the leaders of the Catholic Revival and how the work seemed now to be passing from the study and the cloister into the parish, the mission room, and the world.

But there were darker days in store for S. Alban's. The congregation and communicants which gathered round the spiritual leaders at S. Alban's longed for a more ornate ritual than at present they enjoyed, and one by one the ornaments of the church and the ministers thereof prescribed by authority of Parliament, as were in use in the 2nd year of King Edward VI., were presented by members of the congregation and parishioners. S. Alban's begun to be known to Churchmen as Margaret Chapel had been in years that were passed, when Mr. Oakely preceded Mr. Upton Richards; but a wider

fame was in store for it. A special correspondent of the great thunderer, "The Times," visited S. Alban's in 1867, and described the service, the worshippers, and, as he called it, the *tout ensemble*. Even so hostile a critic was compelled to bear testimony to the respect he found paid by the poor inhabitants around to the clergy and sisters, and the air of quiet devotion which prevailed in the crowded church at the high celebration, which then as now was made the service of the day. The idea that vestments, lights, and incense were in use almost within the precincts of the City of London was more than the British Public could stand, and the mine being in full order, efforts were at once made to lay the siege train; but though there have been many explosions and repeated assaults, the citadel and its commander still remain unshaken.

The first of a series of judgments and suits was heard and determined by that eminent ecclesiastical lawyer, Sir Robt. Phillimore, the last of a long line of priests who held the spiritual office of Dean of the Arches, a position which, the Ritualists say, has now ceased to exist *de jure* if not *de facto*, as Lord Penzance is (they hold) but an Act of Parliament judge. Mr. Mackonochie obeyed the judgment of this Court, but, as it was not sweeping enough to please the Church Association, the case was carried by appeal to the Judicial Committee of the Privy Council, where the principles which guided them in the famous ritual suit, "*Westerton v. Liddell*," were entirely laid on one side. It ought to have been stated that, even in those early days, after but a few years' work in the district, no one could be found living in the parish to come forward as a prosecutor.

A Mr. John Martin, a barrister, who happened to be Trustee of some *unsectarian* schools in the parish, came and slept one night within the precincts, and thus constituted himself a parishioner. It would puzzle anyone but an ecclesiastical lawyer to give a list of the suits, judgments, decrees, monitions, prohibitions, &c., which have been issued in nearly every court, civil and ecclesiastical, against the Vicar of S. Alban's; but he is still at work, and possibly he will long remain so. The Privy Council long suspended him for disobedience to their decrees. Lord Eliot, afterwards the Earl of S. Germans, made

Mr. Mackonochie his chaplain, and year by year, till his somewhat premature death, presided at the luncheon on S. Alban's Day, when a general review of the work takes place. In fact we know of no better way for a stranger to become acquainted with S. Alban's than to visit the district on the festival of its patron saint, and to read the Perpetual Curate's annual pastoral to his congregation and friends. Mr. Mackonochie's work is ceaseless, though few Incumbents are better supported by able working curates.

"Father" Stanton is as well known to the world as Curate, as Mr. Mackonochie is as Incumbent. He has been fortunate, too, in churchwardens, Mr. Thos. Layman was for years in that position, and Mr. Elijah Cornish, Mr. Liddon the architect, and Mr. Winstanley have all proved able and willing co-adjutors; whilst it was from the work at S. Alban's that sprung that wonderful organization the Church of England Working Men's Society, of which Mr. Chas. Powell, then a night watchman in the parish and now sidesman, was the originator and is now the energetic secretary. As a rule Mr. Mackonochie occupies the pulpit on Sunday evenings and Mr. Stanton on Sunday mornings, the style of their preaching being very dissimilar. The Curate is impulsive, impetuous, enthusiastic; the Incumbent clear, logical, and full of quiet reasoning. Mr. Mackonochie is a great believer in women's work in the Church, and he has been ably supported by the East Grinstead Sisterhood who regard him with great devotion.

Mr. Mackonochie has always held very decided views on the union of Church and State, and since the decisions of the Privy Council have assumed the form of spiritual censors, Mr. Mackonochie has expressed his decided opinion that the union of Church and State should cease. He has published his views in the form of an article in the "Nineteenth Century" which was much commented upon at the time on account of its very drastic provisions, and the very slight regard it paid to vested interests and what are generally known as the rights of property. A League was formed for the separation of Church and State, which was known to the world as the "Church League," and of this the Vicar of S. Alban's was the first president. It has never exercised any real

influence upon Churchmen, nor has it held many public meetings. The earliest of these was at the schoolrooms of S. Alban's, Holborn, and another was at the Unitarian Chapel, in Finsbury Pavement—a place which is let during the week to any secular body who can pay for it. At this meeting there was a large attendance, and very decided difference of opinion was manifested. The same happened at a meeting of the League in Freemasons' Tavern. Of late the League has not been very active, but Mr. Mackonochie has in no way abandoned any of his views on this subject. There is, it cannot be denied, a very strong feeling amongst Churchpeople that, after all, it is better to "endure the ills they have, than fly to others that they know not of"; and all honest men, to take the barest ground possible, must shrink from having act or part in the nefarious schemes which are common to the Liberation Society and political dissenters generally.

On the appointment of the present Bishop of London to the See, he paid a visit to S. Alban's to confirm there, but he has not deemed it wise to exert himself to put a stop to the legal proceedings, two or three opportunities for which have arisen. About three years ago, he called upon the vicar to remove the crucifix facing the pulpit, and a picture of the Blessed Virgin; but as they had been within the church for the time permitted (five years) by the Public Worship Regulation Act, Mr. Mackonochie, who had been treated to so much of the pains and penalties of the law, stood upon his legal rights and kept them in their position. A few hours at the Clergy House at S. Alban's will give the visitor a very clear insight into the hard work and absence of home comforts which the incumbent and assistant priest of S. Alban's have to endure. On the first floor is Mr. Mackonochie's room, and above—half way up on the landing—is the chapel of the house; and on the floor above "Father" Stanton's rooms. The outlook is by no means charming, comprising only some tumble-down dwellings and licensed lodging houses, whilst at the end of Brook Street, the flood of traffic in Holborn can be seen in the distance.

As to the early part of Mr. Mackonochie's work, the record of it can be found in that admirable book (by the author of the Life of S. Theresa) on the late Rev. Charles

Lowder. Our readers are well aware that in close proximity to the great Squares and West End Mansions there are streets and lanes tenanted by the poorest of the poor, and it was from work in such quarters as these that Charles Lowder and his younger friend, A. H. Mackonochie, acquired that early love of mission-work which so distinguished them in after years.

His correspondence is enormous, both from clerical and lay persons; and on the occasion of each of his suspensions he has been inundated with letters of sympathy and votes of support, in replying to which much of his leisure time in the country is often spent—perhaps two or three months after the proceedings have for the nonce terminated. The quietude of his brother's house at S. Mary's Hill, Wantage, the scene of his first curacy, is his general place for rest and refreshment.

To the surprise of many, Mr. Mackonochie has not only secured his election as a Fellow of Sion College, but has been elected a clerical representative to the London Diocesan Conference for the Rural Deanery of S. Sepulchre; and as Mr. Nihill, of S. Michael's, Shoreditch, and Dr. Belcher, of Stoke Newington, have been also returned, the Ritualistic school will be by no means unrepresented in the new assembly.

Mr. Mackonochie has suffered in purse and in comfort, but the quasi ecclesiastical sentences of Lord Penzance and the Privy Council have fallen as lightly on his head as the summer dew on the newly mown hay. They have now taken away his income, and forthwith, the friends of the cause have guaranteed a double amount. Hundreds of penitents, thousands of communicants, have received the sacraments at his hands, willing to run the risk of their validity being affected by these grave censures. Only those who have been to S. Alban's on the Eves of great festivals or during Holy Week have any real conception of the great spiritual power the clergy of S. Alban's have acquired, not of their own seeking but thrust upon them. From all parts of London and of England too will be found those, both male and female, who desire to resort to that godly discipline which the Church of England no more than the orthodox Lutheran party

in Germany dare refuse, the desire for spiritual counsel and advice and for the gift of absolution.

One English bishop has thought fit to inhibit, no other than he who, as a neighbouring incumbent, preached one of the first sermons in the church. The Bishop of Ripon, however, stands by himself, as he proved in the recent division on the Deceased Wife's Sister's Bill. A volume would not exhaust a readable account of the many phases of the work at S. Alban's, which, under Mr. Mackonochie's direct guidance, has taken root and grown upwards. Although the crowds which curiosity and excitement of interest gathered at S. Alban's six, seven, or ten years ago are not to be met with now, the work still goes steadily on; and the idea that Mr. Mackonochie will actually be taken from his people seems too impossible, so near has it seemed at times, and then some way has been found out of the difficulty. What is to be the future of S. Alban's the Great Head of the Church alone can decide, but there are thousands of Churchmen all over England to whom the cry of S. Alban's in danger would be an effectual rallying watchword.

What is to be Mr. Mackonochie's future is equally unknown; every one feels that S. Alban's is undoubtedly bound up with his name. Many strange events have happened within the last 50 years; the one man who stood up in the Convocation at Oxford to defend the writers of the "Tracts for the Times" is the present Dean of S. Pauls; the leader of the Tractarian party has been offered and refused an English Deanery; and the Incumbent of a church—the very prototype of S. Alban's—in the city of Manchester, has been made a Canon Residentiary of an English Cathedral; who can tell that the suspended, monitioned, condemned—the Rev. A. H. Mackonochie, of S. Alban's—may not end his days as a Dean, or become a Cathedral dignitary? At present we must leave him at and in his work, for Church promotion is just now out of the range of practical politics.

R.

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The LORD ARCHBISHOP OF YORK.

From a photograph by the London Stereoscopic Co., 110, Regent Street, W.

THE LORD ARCHBISHOP OF YORK.

THE Most Reverend William Thomson, D.D., Lord Archbishop of York, is a son of the late Mr. John Thomson, of Kelswick House, Cumberland. The Archbishop was born at Whitehaven, on February 11th, 1819, and received his early education at Shrewsbury Grammar School and S. Bees, from whence he proceeded to Queen's College, Oxford, of which was successively Scholar, Fellow, Tutor, and Provost. He took the degree of B.A. in 1840, and was ordained deacon in 1842, and priest in 1843. After four years' experience of parochial labour at Guildford and at Cuddesden, he became tutor of his college, and was appointed Select Preacher at Oxford (in 1848). He was chosen to preach the Bampton Lectures in 1853, the subject being "The Atoning Work of Christ." He continued at Oxford as Tutor to the Prince of Wales until his marriage in 1855 with Zoë, daughter of James Henry Skene, Esq., Her Majesty's Consul at Aleppo. He was appointed to the Crown living of All Souls', Marylebone, in 1855; and, the Provostship of Queen's becoming vacant by the death of Dr. Fox, he was, notwithstanding the part he had taken in altering the close constitution of the college, which had excited some opposition, elected to succeed him. In 1856 he was for the second time appointed one of the Select Preachers, and in 1858 he was chosen preacher of Lincoln's Inn, which post he held till his elevation to the Episcopal Bench; and in 1859 he was appointed one of Her Majesty's Chaplains in Ordinary.

On the translation of Dr. Baring to the Bishopric of Durham, Dr. Thomson was, in December, 1861, on the recommendation of Lord Palmerston, appointed to the vacant See of Gloucester and Bristol. He did not remain long in that diocese, for, on the death of Archbishop Sumner, Dr. Longley was translated to Canterbury, and the Archiepiscopal See of York thus became vacant. After some delay, the appointment was, contrary to all precedent, conferred (November, 1862,) on Dr. Thomson, who was as yet a Bishop of only twelve months' standing. The enthronization was celebrated in York Minster on February 24th, 1863. His Grace took an active part in promoting the Public Worship Regulation Act, and had charge of that measure in the House of Peers; and at his instance the Government, in February, 1878, consented to the appointment of a Royal Commission on Church Patronage.

Dr. Thomson, who is a Fellow of the Royal and Geographical Societies, was for some time Examiner in Logic and Mental Science to the Society of Arts, and acted for several years as Examiner in Divinity in the Oxford Middle-class Examinations. He is the author of "An Outline of the Necessary Laws of Thought: a treatise on pure and applied logic." (2nd edition, 1849), which is used in several of the Scotch Universities and in those of this country, and in America, as a text book; "The Atoning Work of Christ viewed in relation to some current Theories," being the Bampton Lectures for 1853; "Crime and its Excuses," in the "Oxford Essays," 1855; "Sermons preached in Lincoln's Inn Chapel," 1861; "Pastoral Letter to the Clergy and Laity of the Province of York, in reference to the recent decision of the Privy Council on two of the *Essays and Reviews*," 1864; "Life in the Light of God's Word," sermons, 1868; "The Limits of Philosophical Enquiry," an address delivered to the members of the Edinburgh Philosophical Institution, 1868; "Seven Years," a charge to the clergy of the diocese of York, 1870; "Design in Nature," a lecture delivered in connection with the Christian Evidence Society, 5th edition, 1871; articles on "Jesus Christ" and the "Gospels," in Smith's "Dictionary of the Bible"; and numerous single sermons. He also edited "Aids to Faith" (1861), a series of theological essays, by several writers, in reply to the "*Essays and Reviews*"; and he was the projector of "The Speaker's Commentary."

His Grace is Elector of S. Augustine's College, Canterbury; a Privy Councillor, and Primate of England; a Governor of the Charterhouse, and of King's College, London, and patron of ninety-six livings. The See is of the annual value of £10,000. Through his influence the Ecclesiastical Commissioners have been most liberal in their grants to small livings in his Grace's Diocese, and especially in meeting the spiritual wants in large towns like Middlesbrough and Sheffield, by granting timely help in the way of substantial curate grants. By the aid of a noble donation of £10,000 to his Grace, on the part of E. Vernon Harcourt, Esq., late chancellor, for "the wants of the Diocese," several grants have been made towards the restoration of parsonage houses and churches in the county.

Archbishop Thomson is a great favourite with working men, and it is no wonder that this is the case. His Grace's impressive presence and deportment, combined with a *physique* of unusual power and full development, and aided by a rich, sonorous voice, render him a typical "leader of men"; and, added to all his personal advantages, is that reputation for deep learning and intellectuality which never fails to carry weight with the masses of the English people. In Sheffield, the largest and most populous town of

his diocese, is the Archbishop seen at his best. The vigorous life of a great centre of population seems to him congenial, and the men of Sheffield, fully aware of their Diocesan's attachment to their town and to themselves, fully reciprocate it and return it with interest. The announcement upon the walls and hoardings of Sheffield that the Archbishop of York is to preach at such and such a church, on such and such a day, is certain to bring together a congregation that will crowd the sacred building to its extremest limits, and overflow by hundreds into the street outside. The working men's meetings at Church Congresses are always sure to be successful if Dr. Thomson is included amongst the speakers ; and perhaps no such sight has been witnessed by Churchmen in the present generation as was seen at the working men's meeting in the great Albert Hall, at Sheffield, on Thursday evening, October 3rd, 1878. The Archbishop was in the chair, and whilst he discoursed with rare eloquence and practical common sense upon various topics suitable to the occasion, he was literally surrounded by thousands of eager, upturned faces, whilst the silence, broken only by the majestic tones of the orator, was so profound that almost a breath could be heard. These were Sheffield working men, some of them the roughest of the rough ; many had come in their working clothes, with unwashed hands and faces grimy from the furnace and the forge. Those who saw the sight and heard the speaker will never forget the occasion. It amply demonstrated, amongst other things, that the Archbishop of York amongst the working men of Sheffield was the right man in the right place.

The excellent movement represented by the Church of England Temperance Society has found a warm supporter in the Archbishop of York. His Grace puts his principles into practice by totally abstaining from alcoholic liquors, and in his person is probably represented the first teetotal Archbishop in England. Hard work has no terrors for him, and a mass of correspondence that alone would dismay many a weaker man is daily got through by the Archbishop. His strong constitution enables him to keep pace with his arduous work, not the least item in which is the annual tour for confirmations in the extensive diocese of York.

To a stranger, Dr. Thomson appears cold, reserved, and haughty ; but those who have the privilege of knowing him, and who have been admitted into his family circle at Bishopthorpe, declare that these are the reverse of his attributes. At any rate, should anyone deem the Archbishop repellant and proud, it may be that his opinion would be modified were he to take a peep at his Grace's home-life, and see him, when temporarily free from the cares and responsibilities of his high office, surrounded by his family, and entering, as all great men do, with zest into the pastimes of his children, to whom he is devotedly attached.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. DANIEL WILSON, M.A.

(Specially Photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE

REV. DANIEL WILSON, M.A.

THE famous Bishop Daniel Wilson, of Calcutta, made the name which he bore a watch-word amongst English Churchmen of the Evangelical School, and a synonym for zealous and faithful work. His promotion to the episcopate was only brought about after several years of up-hill work at Islington, then a thoroughly suburban parish, and many years before this period he held an academical post at S. Edmund Hall, Oxford. It was while the future bishop was at Oxford that there was born unto him the son who is the subject of this notice. That son was educated at Wadham College, Oxford, where he took his B.A. degree in 1827, and M.A. in 1829. He was ordained in due course, and held a country living for two or three years. In 1832, his father was appointed to the Bishopric of Calcutta, and thereupon the son succeeded him as Vicar of Islington. It should here be noted that the living of Islington is an unusually well endowed one, and had been for many years a family living of the Wilsons. Its patronage is now, we believe, in the hands of trustees. At Islington, Mr. Wilson has well and worthily done his life-work, for he has remained there ever since his appointment, now a period of half-a-century.

In those fifty years what wondrous changes have been witnessed alike by Mr. Wilson's parish and by the Church of England at large! When the venerable Vicar of Islington took possession of his living, his church was in the fields and his people but comparatively a handful in number. Now the parish forms a part of the very heart of London, and the parish church is surrounded by a wilderness of bricks and mortar. When Mr. Wilson succeeded his father, many questions that now agitate the Church and threaten at times to rend her asunder were unheard of; the authors of the Tracts for the Times were as yet but barely meditating their work; and the Ornaments Rubric was still all but universally regarded as a dead letter. Mr. Green was not yet born, and Mr. Tooth was equally non-existent; the place where S. Alban's, Holborn, now stands was occupied by rookeries and thieves' kitchens, and Mr. Mackonochie was but a very small boy.

The sturdy but pugnacious Archdeacon of Taunton was ordained in the very same year that Mr. Wilson went to Islington, and that object of his (Archdeacon Denison's) especial aversion, Lord Penzance, was at that time but a young Winchester student, innocent of the Court of Arches and knotty points of ecclesiastical law. Recalcitrant Ritualists had not yet called into existence the Public Worship Regulation Act, and parsons were innocent of prison walls. Country churches had not yet been visited by the modern "restorer," and churchwardenism and whitewash reigned supreme. Mr. Bumble was the representative of the parochial system; fox-hunting squarsons were as plentiful as blackberries, and oftentimes hurried through a baptism or a marriage with a scarlet coat peeping from beneath the regulation surplice; while surpliced choirs were seen only in cathedrals, and the only harmony heard in a country church was the occasional barrel organ or bass-viol, and the inevitable parson and clerk duet!

The young vicar of Islington was not the man, however, to be a partaker in the prevailing apathy and sloth. He set to work to infuse life into his parish, and he very early laid the foundation of great works which have prospered as they have grown, and have in later days become powerful engines for good in the north of the great metropolis. His father before him had sown good seed, although the uninitiated people of Islington at first regarded the revival which he set on foot with anything but friendly eyes. Resentment and antagonism rather than sympathy and encouragement were thrown in his path, and it was about the time when his force of character and indefatigable earnestness had succeeded in stemming the tide of opposition that he was called to Calcutta and his son became Vicar of Islington in his stead.

Mr. Wilson, like his father, has earned for himself a name as a stirring and effective preacher. His published sermons and pamphlets fill a considerable space in *Crockford*, amongst them being "The true doctrine of the Atonement asserted and vindicated;" "A few thoughts on religious revivals;" "The duty of the Christian tradesman towards his apprentices;" "A revival of spiritual religion the only effectual remedy for the dangers which now threaten the Church of England;" "Our Protestant faith in danger;" "Practical duties which result from Communion with the Reformed Church;" "The Christian character illustrated;" "A Pastoral address to the young," &c.

As an energetic parochial administrator he has few equals. Institutions and Societies innumerable have sprung up under his auspices, and whether Islington is the "model parish" or not, it is certain that for many years there was no part of London

where greater life was to be seen in all departments of Church work, although activity perhaps runs in somewhat different channels now.

Among the principal results of Mr. Wilson's labours was the Islington Church Home Mission, which opened mission-rooms, organized open-air services, and utilised lay-help, a quarter of a century ago, at a time when these things, now so universally employed were looked at askance by Churchmen of the old school. The Islington Church Extension Society followed, to plant permanent churches in those outlying district which had been prepared for them by the efforts of the Home Mission. This Society was inaugurated by Bishop Tait at the first public meeting attended by him after his consecration to the see of London in 1856. It was designed to raise £50,000 and build ten churches; and though the money actually collected by the Society itself fell short of the amount proposed, the movement set others to work, and the ten churches were all opened in as many years. This Society, probably, suggested the larger idea of the Bishop of London's Fund, into which it was ultimately absorbed. The result, however, of fifty years' work by the Wilsons, father and son, is that the old parish of Islington, which had in 1824 only S. Mary's Church and a Chapel of Ease, worked by three clergy, is now divided into more than thirty district-parishes, with sixty or seventy clergy. The population then 30,000, is now nearer 300,000.

Mr. Wilson's reputation does not rest wholly on his local labours. Until his health became enfeebled, he was one of the most prominent and influential leaders of the Evangelical School; and he brought to its counsels on many occasions a sound common sense and a large-heartedness which are perhaps not so conspicuous in some of its younger members. Though a staunch Low Churchman in principle, he is not so "low" in practice as many of his brethren, or as he is generally supposed to be by outsiders. He is deeply attached to the Church of England, and will yield to no one in his devotion to her cause. He is no bigot; but he has no love for either Rationalism, Ritualism, or Romanism.



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The LORD BISHOP OF OXFORD.

From a photograph by the London Stereoscopic Co., 110, Regent Street, W.

THE LORD BISHOP OF OXFORD.

THE Right Reverend JOHN FIELDER MACKARNES, D.D., Lord Bishop of Oxford, was born in London on December 3rd, 1820, and was educated at Eton, where he was pupil of the present Provost of King's College, Cambridge, Dr. Okes, and afterwards of the present Provost of Eton, Dr. Goodford. He had a high place among the candidates for the Newcastle Scholarship in the year 1840, which was remarkable for the fact that Mr. Gladstone and the late Lord Lyttelton—both of them already eminent in public life—were the examiners. He was president of the debating society, well known to Eton men, under the mysterious name of "Pop," and captain of the Upper Club at football. In 1840 he went to Merton College, Oxford, as "Eton Postmaster," or scholar, of the college. In 1843 he was placed in the second class in the classical school. He was president of the Oxford Union, and one of the crew of the college boat, which was known to Oxford men of that generation for its success, after starting at the last place on the river, in bumping every college boat but one before the end of the races. After a year's attendance at Divinity Lectures in Oxford, he stood for a Fellowship at Exeter College, and was elected in June, 1844. He was ordained deacon at the close of that year by Bishop Bagot, and in 1845 was presented to the Vicarage of Tardebigge, in Worcestershire, being admitted to priests' orders by the Bishop of Worcester. His appointment to this living at so early an age was due to the recommendation of Bishop Selwyn, to whom the patron would have offered it, had not the call to his famous missionary enterprise drawn the great bishop away from honours and promotions in his native land.

The stormy period of the Papal Aggression brought the Vicar of Tardebigge into some unpopularity at a time of great and general excitement, as the only clerical opponent, in the Archdeaconary of Worcester, of the public proceedings which found expression in Lord Russell's Ecclesiastical Titles Bill. He published the speech delivered by him in the Chapter House of Worcester Cathedral, under the title of "A Plea for

Toleration." The Bishop of Oxford has lived to see the Act, which he then stood almost alone in condemning, repealed with general approval. He continued Vicar of Tardebigge for ten years, and was appointed an Honorary Canon of Worcester Cathedral; he was also domestic chaplain to Lord Lyttelton—always his warm friend—taking part in various matters of Diocesan interest, especially in regard to education, of which that able and excellent Churchman, as Lord Lieutenant of the county, was an active promoter. In 1849 he was married to Alethea, second daughter of Sir John Taylor Coleridge, judge of the Court of Queen's Bench, and father of the present Lord Chief Justice of England.

In 1855 he was presented by the Earl of Devon to the Rectory of Honiton, in Devonshire, and in 1850 was appointed Prebendary of Exeter Cathedral by Bishop Philpotts. While Rector of Honiton, he revived the ancient grammar school of that town, which had almost ceased to exist, and is now a large and successful school. He served the office of Diocesan Inspector of schools, and took a hearty interest in the general work of Church education in the West of England. He sat for some time as Proctor in Convocation for the diocese of Exeter, and was a regular attendant at the debates. At the general election in 1868, his re-election was opposed, chiefly on the ground that he had deprecated the interference of the clergy with the question of the disestablishment of the Irish Church, which was then agitating the country. He was of opinion that the clergy would benefit neither the Church of Ireland nor themselves by taking an active part, as a body, in what had now become a politician's question, to be settled by Parliament. These sentiments, however, were disapproved by a considerable portion of the Devonshire clergy, and after a somewhat exciting contest he lost his seat.

The year 1869 was remarkable for an unusually large number of vacancies on the episcopal bench, caused by the deaths or resignations of six aged prelates, some of whom had retained their sees, when no longer able to discharge their diocesan duties efficiently. The Bishops' Resignation Act, passed in view of this difficulty, led to the resignation of the Bishop of Exeter, followed immediately by his death. Amongst the many changes of this year was the translation of Samuel Wilberforce to the See of Winchester, followed by the election of Dr. Mackarness to that of Oxford. On the 25th January, 1870, he was consecrated in St. Paul's Cathedral, the Bishop of London taking the place of the Archbishop of Canterbury, who was then staying in the South of France for the recovery of his health.

In succeeding to the See of Oxford, the bishop found that the versatile energy and great personal activity of his predecessor had left no gaps in diocesan organization to

be filled up. He has however instituted, and maintained with considerable success, a Diocesan Conference, which has now held its annual meetings for eight years in the Sheldonian Theatre at Oxford. In other respects he has administered the diocese on the lines laid down by Bishop Wilberforce.

The Bishop has not been without his share of the troubles arising out of the (so called) Ritualistic movement. When he had declined to authorize proceedings instigated by the Church Association against the Rector of Clewer (Canon Carter), the Association applied to the Court of Queen's Bench for a Writ of Mandamus. The Bishop took the somewhat unusual course of appearing personally in court to argue his case. Chief Justice Cockburn was not impressed by the Bishop's unprofessional argument, and granted the writ. On appeal, this decision was reversed by the Higher Court, after an argument of remarkable ability, delivered by Mr. (now Lord Justice) Bowen. This reversal was finally sustained in the House of Lords. The Bishop published a statement of his case in a letter to Archdeacon Pott, entitled "May or Must," in which he contended for the independence of the ecclesiastical jurisdiction, and the discretionary power of the bishop or other ecclesiastical judge. Public opinion seemed to accept the decision of the House of Lords as, on the whole, favourable to the peace of the Church; the clergy of the diocese of Oxford had already expressed warm sympathy with their bishop under the anxieties which the whole proceedings caused.

The Bishop of Oxford seldom appears in his place in the House of Lords, but his vote has been given on a few important occasions on the Liberal side. His support of the Burials' Bill was the cause of some dissatisfaction among the clergy, though it did not apparently disturb their kindly relation to him. The Bishop was appointed in 1881 a member of the Royal Commission on the Ecclesiastical Courts, whose report is now expected with so much interest by Churchmen in general.



THE
CHURCH PORTRAIT JOURNAL.



The Rev. R. THORNTON, D.D.

(Specially Photographed for this Paper by Mr. A. E. Fradelle, 216, Regent Street, W.)

THE

REV. R. THORNTON, D.D.

Vicar of S. John's, Notting Hill.

THE Rev. Robinson Thornton was born on August 22nd, 1824. His father, Thomas Thornton, was a journalist of some distinction, who edited various periodicals, and held a post on the staff of the *Times*, being known for some years as the "Father of the Gallery." Receiving his early educational training at Merchant Taylors' School, which he joined in 1833, the subject of our memoir remained at that institution until 1843, when he was elected scholar of S. John's, Oxford. Two years later, Robinson Thornton gained the University Mathematical Scholarship (junior); and in 1846 he became Fellow of S. John's. In the following year Mr. Thornton took the B.A. degree (1st class classics, 2nd class mathematics); and in 1849 he was ordained deacon by Bishop Wilberforce. Till 1851 he held the curacy of S. Thomas', Oxford, in which year he obtained the degree of M.A., and was ordained priest in 1852. He held the University office of Examiner for Responsions, and the college offices of Lecturer in Natural Philosophy, Dean of Arts, Preacher, and Assistant Tutor. In 1855 Mr. Thornton became Head Master of Epsom College, the organization of that important institution at the outset of its existence falling to his lot. He obtained his B.D. degree in 1856, and secured the greater distinction of Doctor of Divinity four years subsequently. At Epsom, Dr. Thornton remained until 1870, when he was elected Warden of Trinity College, Glenalmond (Scotland), and Pantonian Professor of Theology, but both of these offices he resigned in 1873. During the years of 1875-77, Dr. Thornton rendered signal service as General Organizing Secretary to the Church Defence Institution, and in 1878 he was appointed by the Bishop of London to the Vicarage of S. John's, Notting Hill, which incumbency he still holds. On the recommendation of the Bishop of London, he was appointed Boyle Lecturer in 1881 by the Duke of Devonshire.

Dr. Thornton, besides being a scholar of considerable distinction, is essentially a worker—and that, too, in various directions, apart from the strictly clerical bent of his duties. This is true, not only so far as it applies to the years of his life already briefly sketched, but also to his present engagements. Over and above the parochial work and superintendence of charities appertaining to an arduous Metropolitan incumbency, we find him Vice-President of the Victoria Institute (of which he was one of the first founders), a member of the committee of the Society for the Promotion of Christian Knowledge and of the Christian Evidence Society, one of the Board of Examiners of the S.P.G., a Fellow and member of Council of the Royal Historical Society, Lecturer on English Philology and Literature to the Ladies' Classes at the Crystal Palace, and, lastly, the indefatigable Doctor is a Poor Law guardian for Kensington. In addition to the work which is involved in all this, Dr. Thornton has found time to be an author, in which capacity, if he has not been very prolific of production, he has amply demonstrated that his works are the outcome of a thoroughly sound judgment and a highly enlightened understanding. Amongst his published works we may mention his "Life of Nikon" (Masters); "Fasciculus" (Latin Verse Translations); Commentary on the "Book of Judges"; "Life of S. Ambrose" (S.P.C.K.); numerous papers published in the "Transactions" of the Victoria Institute, &c., &c.

Dr. Thornton is an eloquent preacher, rarely using a manuscript, but exhibiting in his sermons all the resources of a cultivated intellect, coupled with unusual power of illustration. His delivery is fervent and impressive, and the congregation of S. John's, Notting Hill, deeply appreciate the privilege of having as their vicar one who is at once so able and so earnest.

Few men make so many friends and so few enemies as Dr. Thornton—indeed, it is hard to believe that he has any enemies at all, for his bright, genial disposition, and his unvarying courtesy of demeanour, cannot fail to create kindly feelings in all but the veriest churls. His erudition is both profuse and profound, but his is not merely the learning of the cloistered bookworm or scholarly recluse. On the contrary, he is quite "at home" on many subjects altogether outside the limits of classical and ecclesiastical lore, and there are few things with which he has not at least more than an elementary acquaintance. That faculty of humour, without which even the best and most learned of men are often "flat, stale, and unprofitable," appertains to Dr. Thornton in a high degree, and no company of persons can be dull if he is in its midst. An accomplished linguist, quotations from foreign authors, both ancient and modern, are ever at his com-

mand to give point to an illustration, or convey an idea which our own tongue seems scarce copious enough to express. Those who have read poems from his pen admire their elegant grace of structure and their polished language ; and in burning controversy as in gentle poesy Dr. Thornton is apt and ready, as discomfited opponents have often been compelled to admit. Almost the latest work into which he has thrown himself is that of Clerical Secretary to the newly-formed London Diocesan Conference, a post which he has accepted at the express wish of the Bishop of London, and the Archdeacon of Middlesex, and here is a field for energy and talent which he will amply and ably occupy. At Church Congresses, Dr. Thornton is a regular attendant and a frequent speaker, and we cannot better close this brief notice than by quoting from his speech at the Sheffield Congress, in reference to the supply of candidates for Holy Orders, in order to give an illustration of the Church "views" that he holds :—

"We want ministers of the Reformation, men who have no craving or hankering after a sentimental mediævalism. Then, we want catholic priests. I mean by "priest" exactly what the Church of England means—no more, no less ; and by "catholic," I mean a man of extended sympathies, not a mere minister of an insular sect, but one who feels himself an accredited and privileged servant of the faith held throughout the whole length and breadth of the world. But, then, we do not want a seminary priest ; we want one who knows something of social and domestic life, who is conversant with the difficulties and needs of the ordinary men and women to whom he will have to preach and administer—one who is able to officiate and teach in public and private, and give instruction and counsel, and above all, to meet the opponents of Christianity and the opponents of the Church. And then, again, we want a man of God, not a man who has a thin veil of professional decency thrown over a worldly life and heart, but a man who can preach Jesus, because he knows Him. . . . We do not want our training college to be an ascetic monastery ; we want it to be a real college, and not removed from the haunts of men, but in the town. As for the various things to be taught, it is impossible to specify them here. Music and architecture, and other minor matters must not be ignored ; then there is theology in all its various forms—and above all, the Scriptures. We want to have the Scriptures studied as the good old English divines studied them, because we want the right article produced—the real English divine."

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The VEN. ARCHDEACON EMERY, B.D.

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THE

VEN. WILLIAM EMERY, B.D.,

ARCHDEACON AND CANON OF ELY.

TO most of our readers the name of Archdeacon Emery, whom Mr. H. Cecil Raikes lately not inaptly termed the "Father of Congresses and Conferences," is familiar. To attempt to do justice to the busy life of one whose piety, accomplished learning, and influence are widely known to have been unceasingly devoted to the welfare of the Church at large, or indeed to chronicle in the brief space at our command more than a few of the good and useful works in which the Archdeacon has taken a leading part, would be out of the question, and we shall therefore content ourselves with but a slight sketch of one of whom it is but the bare truth to say, that few dignitaries of the Church are more justly or widely esteemed.

Born in 1825, the son of a Freeman and Liveryman of the City of London, the subject of our sketch was placed, in 1837, on the very day the building was opened, in the City of London School, where he distinguished himself from the first, gaining uninterrupted approbation from teachers and scholars alike, winning the highest rewards the school could bestow, and finally becoming the coveted possessor of the first "Times Scholarship," founded by the proprietors of *The Times*, with which he proceeded, as the first scholar ever sent from this school to any University, to Cambridge, where, in 1843, he entered at Corpus Christi College. So highly gifted a scholar could hardly fail to secure a brilliant career in the wider field of University life. In 1847 he came out Fifth Wrangler, soon followed by his election as Fellow and Tutor of his college, where, until 1865, beloved and respected alike by town and gown, he fulfilled various important offices and duties—being in turn Prælector, Steward, Dean, and Bursar of his college.

Few collegians better appreciated the then wants of the town and University than did "Emery of Corpus," the name by which he was always referred to. Possessed of daunt-

less courage, he set himself to labour for the good of both with results which must have exceeded even his most sanguine anticipations. To him flocked for counsel and advice all who needed it. In his rooms many of the existing religious societies and schemes for the better organisation and development of church-work were hatched ; and certainly few Church or even benevolent societies there are but what have benefitted more or less by his disinterested labours on their behalf. He successfully established in Cambridge a School of Art. The now flourishing Hunstanton Convalescent Home, of which he is still chairman, owes its existence to his efforts. He it was who chiefly promoted the Oxford and Cambridge Universities' Mission to Central Africa, and he must be regarded as the founder of the great rifle volunteer movement, which was inaugurated at Cambridge on the Queen's birthday, May 19th, 1859, Mr. Emery being unanimously appointed the first honorary chaplain to the regiment, and still ranking as senior chaplain of volunteer corps. Owing to his exertions, weekly sermons are now preached in most of the college chapels—a practice unknown previous to the year 1855,—whilst everybody knows that to his efforts we owe the formation of the great annual Church Congress, which attracts men of all shades of religious opinion to its meetings, and which is, as we are writing, on the eve of celebrating at Derby, with apparently as much success as ever, its 22nd annual gathering. Of this body, Archdeacon Emery has been permanent secretary since 1867. Diocesan Conferences, now common to almost every diocese—indeed, only Worcester is without one—are mainly owing to his former labours. In conjunction with the late Mr. Henry Hoare, he was one of the original promoters of the useful Church Defence Institution, of which he is still an active member, whilst the more recently formed, and influential council, known as the Central Council of Diocesan Conferences—a consultative body of elected representative Churchmen, which brings together for the first time the entire clerical and lay opinion of the country on all important matters connected with the Church, is wholly due to his unwearied labours. He has always taken a keen interest in promoting the restoration of the action of Convocation, at the sessions of which he is a constant attendant.

In 1858 he was appointed one of the Syndicate for establishing the now popular University Local Examinations, being in the same year first mathematical examiner. In 1860 the Bishop of London (Tait) appointed him Cambridge Whitehall Preacher—an office which he filled for two years, and in the following year he was elected Senior Proctor of the University and Senior Fellow and Tutor of his college.

In 1864 both the See and Archdeaconry of Ely fell vacant, the latter by the death of

Archdeacon France. The appointment to the Archdeaconry falling by lapse to the crown, Lord Palmerston offered the post to Mr. Emery, the Bishop elect (Harold Browne) warmly concurring. The appointment came, as we know, quite unexpected and unlooked for; but it was considered doubtful whether he could still hold a college Fellowship with the office, and, unfortunately, through what was afterwards found to be a mistaken legal opinion, he was induced to resign, and in so doing bar his claim as Senior Fellow to college preferment, for which he had waited several years, and which a few months afterwards fell to a junior Fellow. In the year following, Archdeacon Emery married a daughter of the lamented Sir Antonio Brady, of Maryland Point, Stratford, being in the same year appointed to a minor canonry of Ely. He was deservedly preferred to a canonry in Ely Cathedral in 1870.

Archdeacon Emery is the author of numerous charges, sermons, and papers read at various Church Congresses and meetings. Gifted with rare eloquence, as a platform speaker he is at once powerful and impressive. As a preacher, he is most active, and his sermons are devotional, learned, and practical. His views are sound and moderate, and he ever avoids extremes. He possesses that not too common feature in Church of England pulpits, an exceptionally good delivery, and his stirring, lucid, and affectionate discourses, enforced as they are by great earnestness, and his attractive manner of speaking, never fail to rivet the attention of his hearers. It is needless to add that his presence in London pulpits and elsewhere is always eagerly sought after. Archdeacon Emery was ordained deacon, by the Bishop of Ely, in 1849, took his degree of M.A. in 1850, and was made B.D. in 1858.

We have thus, all too briefly, touched upon some of the chief events of a life which has been, and still is, one of unsurpassed energy and unceasing devotion to the cause in which he labours. Indeed it may be said that his name is identified with nearly every step in the great progress which the Church has made in recent years. He possesses a capacity for organization which has never, perhaps, been excelled, and certainly but seldom equalled; and yet, notwithstanding the many important and increasing duties which continually beset him, he is ever ready as of old to afford counsel and advice: neither, as has been well said by a distinguished divine, "is there perhaps any man living who is more willing to spend or be spent in the service of God than he."



THE
CHURCH PORTRAIT JOURNAL.



The VEN. ARCHDEACON HAMILTON, M.A.

(Specially Photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
VEN. GEORGE HANS HAMILTON,
ARCHDEACON OF NORTHUMBERLAND.

THE VEN. GEORGE HANS HAMILTON, M.A., who has recently been appointed to the Archdeaconry of Northumberland by the Bishop of Newcastle, and to the vacant stall at Durham by the Bishop of Durham (on the nomination of Bishop Wilberforce), is the third son of Henry Hamilton, J.P. for Down and Armagh, of Tullyish House, in the county of Down, who was third son of the Right Rev. Hugh Hamilton, D.D., F.R.S.; of Knock, Co. Dublin, and Newtown Hamilton, Armagh, late Lord Bishop of Ossory. He married first on the 9th of May, 1848, Arabella Sarah, only daughter of John Best, Esq., of the E.I.C.S., who died on the 13th of January, 1868; and secondly on the 1st of June, 1869, Louisa Frances, daughter of the Hon. and Rev. F. N. Clements, Hon. Canon of Durham and Vicar of Norton, sister of the present Earl of Leitrim. His son, by his first marriage, H. B. Hans Hamilton, Esq., barrister-at-law, North-eastern circuit, contested the borough of South Shields in the Conservative interest at the general election, 1880.

Archdeacon Hamilton was educated at Shrewsbury School, under Dr. Butler and Dr. Kennedy, and at Dublin University, when his cousin, the Right Hon. George Alex. Hamilton represented that University in Parliament, and was Secretary to the Treasury under the successive administrations of Lord Derby and Lord Beaconsfield. Mr. George Hans Hamilton took his B.A. degree in 1845, M.A. in 1851; Durham University conferred on him an *ad eundem* degree of M.A. in 1852, and Oxford in 1858. He was ordained by Bishop Stanley, at Norwich, in 1846, by letters dimissory from Bishop Maltby, of Durham, and licensed to the curacy of Sunderland, where his work in this, the most populous town in the county of Durham, for two years commended him to the notice of the magistrates of that county, and at the Quarter Sessions, held in January, 1848, they unanimously elected him chaplain to their county prisons. During this chaplaincy, his reports attracted so much attention that he was asked to publish them by the Court of Quarter Sessions, and it was largely through his evidence given before select committees of the House of Commons on Prison Discipline and on Criminal and Destitute Children, that reformatories, supported by the State, were set on foot on the model of that of M. de Metz, whose work at Mettray had been previously brought before the public by Mr. Hamilton's translation of M. Cochin's pamphlet in 1849.

The first refuge for discharged prisoners was, through his instrumentality, established at Durham in 1849. Similar institutions, under the name of Prisoners' Aid Societies, are now found in connection with almost every prison in the Kingdom, and the invaluable benefits they confer may be gathered from the fact that in six years 1,093 prisoners had received the benefits of Mr. Hamilton's Durham Refuge, and were either restored to their friends or placed in a position to earn an honest livelihood, and this at the comparatively small cost of £391 7s. 3d. Of the 1,093 who received assistance, only 129 disappointed the expectations entertained of them.

Mr. Hamilton was the means, in conjunction with Dean Waddington, of founding the Durham County Penitentiary, in 1851, for fallen women, and was a governor of this Institution while he resided in Durham ; and it may be noticed in connection with this period of his life spent in Durham that his mode of performing his duties attracted the attention of Mr. Charles Reade, who constantly visited the prisons with him, and Mr. Hamilton is Mr. Reade's "Mr. Eden," in his well-known novel "It is never too late to mend." It was during Mr. Hamilton's residence in Durham he urged frequently on the Post Office authorities the advisability of establishing Post Office Savings' Banks, and year after year he brought these authorities into communication with the Treasury to consider his suggestions ; but it was not until Mr. Gladstone took up the question that Parliament gave the powers necessary for establishing this as one of our most valuable national institutions.

In 1854, Mr. Hamilton was appointed Vicar of Berwick-on-Tweed by the patrons, the Dean and Chapter of Durham, and this he held for twelve years, during which time no less than £24,000 was raised and expended upon ecclesiastical and educational work in the parish. One of his first efforts here, and which was successful, was to remedy the domestic evils arising from Border (commonly called "Gretna Green") marriages, and, in conjunction with the present Archbishop of Canterbury (then Dean of Carlisle), he persuaded the late Lord Brougham to introduce his Bill for the suppression of these irregular marriages, and after two years the 19 and 20 Vic., c. 96, was passed.

In 1858, Dr. Longley, then Bishop of Durham, appointed Mr. Hamilton one of his Rural Deans, and in 1864 Bishop Baring collated him to an Honorary Canonry in Durham Cathedral, and in the following year appointed him Archdeacon of Lindisfarne and Vicar of Eglington. During the seventeen years Archdeacon Hamilton has occupied this position extraordinary improvements have been carried out in the churches under his jurisdiction, while new churches and schools have been built where they were most needed.

In 1869, when the Birmingham League was first established, Mr. Dixon and his committee paid their first visit (after Birmingham itself) to Newcastle-on-Tyne, and hoped to obtain some political assistance from this pronouncedly Radical town. The Archdeacon of Lindisfarne, however, with others rallied all denominations against the League, and for three days in open controversy with Mr. Dixon and his committee, met the arguments of the League, and then it was that the Archdeacon was able to call to his aid Roman Catholic priests, Wesleyan ministers, and working-men—such is the power of an interested and conciliating manner, combined with a warm and earnest zeal at heart, and for which the Archdeacon is deservedly noted—until Mr. Dixon was obliged to return with his Resolutions which he had intended the public of Newcastle to adopt with acclamation, still unproduced from his pockets. After this, Sir Charles Dilke and Mr. Miall held public meetings in Newcastle—the one for the formation of a Republican Club, and the other for the disestablishment of the Church. Whereupon Lord Ravensworth and the Archdeacon of Lindisfarne were selected to refute these gentlemen at a public meeting. They accepted the invitation, and addressed between five and six thousand working men, and were fortunate enough to turn the Republican and anti-Church movement entirely against its proposers and supporters.

In 1877, when the Archbishop of York submitted the Public Worship Regulation Bill to the consideration of the Lower House of Convocation, the Archdeacon moved the following resolution which was carried unanimously :—"That, while some legislation is expedient for the better administration of the laws respecting the regulation of public worship, it is most desirable that, as an accompaniment, and without delay, the rubrics, canons, and general laws of the Church be revised, with a view to their being more clearly defined, and that the existing ecclesiastical courts be reformed."

On committees, also, Archdeacon Hamilton's services have proved of much value, and in taking joint action with the Lower House of the Convocation of Canterbury on ecclesiastical dilapidations, or the revision of the canons. On the revision of the rubrics, and on the Ecclesiastical Courts, the Archdeacon has rendered much assistance by his tact, temper, and judgment. The Archdeacon's charges have been full of local information, and encouragement to the clergy and laity to supply what was still requisite in each parish. Archdeacon Hamilton will be greatly missed by the clergy and churchwardens in the Archdeaconry of Lindisfarne, of whom he has been so long the adviser and the friend, and his appointment to the Archdeaconry of Northumberland reflects much credit upon the lately consecrated Bishop of Newcastle, and is a source of much satisfaction both to the clergy and laity.

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The REV. S. F. GREEN, M.A.

From a photograph by Mr. Warwick Brookes, Manchester.

THE REV. SIDNEY F. GREEN, M.A.,

Rector of Miles Platting.

THE subject of our leading photograph and sketch this month has, for the past two or three years, been brought into a position of unpleasant prominence before the public. That this is due to any desire for publicity or notoriety on the part of the reverend gentleman himself, all who know anything of his simple, retiring, unassuming disposition will readily allow. Until the events which have brought him into such public prominence, he was known simply as a quiet, unostentatious, hardworking parish priest, devoted to his parochial duties, and esteemed by his people. So great has been his aversion to publicity of any kind, that he has for some years past refused to sit to a photographer for his portrait. The photograph which we are enabled to produce herewith is, however, the most recent one, if not, indeed, the only one extant. In his dislike to the photographer's reproductive art, Mr. Green at least resembles the late Dr. Pusey.

Mr. Green was educated at Trinity College, Cambridge, where he took his B.A. degree in 1863. Deacon in 1865, he was ordained priest the following year by the Bishop of Manchester. From 1865 to 1869 he was curate of Swinton, and then succeeded as Rector of S. John the Evangelist, Miles Platting, near Manchester, the Rev. John Richardson, who is now the Vicar of Poulton-le-Fylde, and a hardworking Evangelical clergyman. The patron of S. John's is Sir T. P. Heywood, whose father built and partly endowed the church. The income in connection with the living is £300.

Mr. Green is not a native of Lancashire, and he was never resident in Manchester, or any other part of that county, until he came from the South to his ordination and the subsequent assistant curacy of Swinton. His father is not now living; but his mother, who is deeply attached to him, is still alive, and has witnessed her son's incarceration as perhaps the greatest grief of her life. Mr. Green is a total abstainer from alcoholic beverages, this dating, we believe, from an address which he heard from the well-known lecturer, Mr. William Touchstone, of Manchester. He has more than once spoken with effect upon teetotal platforms, notably as an advocate for the claims of the United Kingdom Alliance, at a meeting held in the Free Trade Hall, at Manchester, some years ago. Mr. Green is married to a most devoted lady, and has a large family of young children. Since his imprisonment in the County Gaol of Lancaster, Mrs. Green has resided with her children at Morecambe, a pleasant sea-side resort on the Lancashire coast, close to Lancaster, and not far from the Cumberland and Westmoreland Lake District. Her occasional visits to the Rectory House at Miles Platting have not been

prolonged, and cannot have been attended either by pleasant recollections or feelings of comfort, for her household gods have been overthrown, her domestic furniture seized, and her home broken up by the bum-bailiffs of the Church Association.

The circumstances under which Mr. Green came to be cast into prison are tolerably fresh in the public mind, but a brief recapitulation of them can do no harm. In 1877, three charges of using vestments and incense were brought against Mr. Green, who at the time explained how he came to use them, and informed the Bishop that they were introduced in 1876. In 1878 a petition, signed, it was said, by 320 parishioners, was sent to the Bishop of Manchester, which testified to "false doctrine and deadly error" by the Rev. S. F. Green, and prayed his Lordship to "eradicate this abominable idolatry." The matter was subsequently taken up by the Church Association, and a Representation under the Public Worship Regulation Act was prepared, and sent to the bishop. The following were among other of the practices alleged in the Representation :—

"That he unlawfully used lighted candles on the Communion Table, or ledge immediately over the same, which candles were not wanted for the purpose of giving light.

"That he wore unlawful vestments, viz., a chasuble, a stole of green colour, and a girdle; and with having permitted another clergyman on the 1st July, officiating with him, to wear a green stole.

"That he unlawfully elevated the paten or wafer-bread and the cup.

"That he made and permitted the other minister to make the sign of the cross by the appropriate gesture of the hand towards the congregation.

"That, while saying the Prayer of Consecration, he stood at the middle of the west side of the Communion Table, then standing against the east wall, with its short sides towards the north and south, in such wise that his back was to the people, so as to prevent the communicants then present from seeing him break the bread or take the cup in his hand.

"That he ceremonially washed, rinsed, and wiped the Communion Cup.

"That, since the consecration of the church, Mr. Green had placed on a ledge immediately over the Communion Table a large brass cross."

The case was heard by the Official Principal of the Chancery Court of York, on the 10th June, 1879, when the judge issued a Monition to the defendant, admonishing him to discontinue the acts complained of and not repeat them, and to remove the cross. On the 9th August, Lord Penzance directed the issue of an order inhibiting Mr. Green from performing any services in the church, or otherwise officiating as a clergyman for the space of three months, with an intimation that at the expiration of

that time the inhibition should not be relaxed until the Incumbent undertook in writing to pay due respect to the Monition ; and that if the Inhibition remained in force for three years without the Incumbent so undertaking, his benefice was to become void.

The Inhibition was served on Mr. Green on the 24th August, 1879, but no notice was taken of it by him, and he continued to officiate as before. Evidence of this was submitted to the Court on 28th October, 1880, and the judge, on the 20th November, pronounced Mr. Green contumacious and in contempt for having continued to officiate after he had been suspended from his office. The defendant was arrested on the 19th March, 1881, and lodged in Lancaster Castle. On April 6th, 1881, Counsel for Mr. Green moved the Queen's Bench Division of the High Court of Justice, thence the case was taken to the Court of Appeal, and receiving adverse judgments in each application, Mr. Green appealed to the House of Lords, where the appeal was heard on the 1st and 2nd August, and was dismissed.

It is not our business to enter into any partizan argument as to the *pros.* and *cons.* of Mr. Green's imprisonment. It is for us to simply state facts so far as we are in possession of them, and to leave the opposing parties on both sides to fight their own battles. On the side of Mr. Green's opponents, however, it is but fair to say that they allege that he is guilty of, 1st, Illegal practices ; 2nd, Disobedience to his Bishop ; and 3rd, Contempt of Constitutional and duly-constituted Courts of Law. Mr. Green's friends on the contrary contend, 1st, that Mr. Green has kept strictly within the lines of the Prayer Book ; 2nd, that he opposes only episcopal autocracy, and not the canonical commands of the Episcopate ; and 3rd, that the Court which has committed him to prison is unconstitutionally constituted, and as such has no claim upon his allegiance. Here the matters in dispute stand ; but, meantime, the scandal remains and grows—of a morally blameless parish priest in the Church of England being pent up in a prison cell. It must be clear to the most bigoted partizan that imprisonment is the worst use to which a parson can be put, and Mr. Green may take comfort in the reflection that his case will send this fact home to the minds of those who constitute the “ powers that be.” It is, indeed, all but certain that the Rev. Sidney Faithorn Green will be the last clergyman imprisoned under that wretchedly futile enactment the Public Worship Regulation Act.

Of Mr. Green himself it may be said in conclusion that he submits uncomplainingly (notwithstanding the perennial correspondence to which he is subjected) to his present uncomfortable position,—believing that it is as a call from God for the ultimate benefit of His Church, and that the day of his liberation is not far off.

THE
CHURCH PORTRAIT JOURNAL.



THE REV. DR. LITTLEDALE.

(Specially Photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street W.)

THE
REV. DR. LITLEDALE.

RICHARD FREDERICK LITLEDALE was born in Dublin, September 14th, 1833. In consequence of ill-health, the earlier part of his education was in the main conducted by private tuition. In due course he entered Trinity College, of which he became a Foundation Scholar in 1852. Senior moderator and gold medallist in classics in 1854, he took his B.A. degree a year later. In 1856 he carried off the Senior Berkeley Gold Medal and the First Divinity Prize. He proceeded to the degree of M.A. in 1858, and to that of LL.D. in 1862, in which year he also became D.C.L. of Oxford.

Dr. Litledale was ordained deacon in 1856 by the late Dr. Hinds, Bishop of Norwich, and priest in 1857 by the Bishop of London. He was assistant curate of S. Matthew's church, Thorpe Hamlet, 1856-7, and he associated himself in 1857 with the late John Charles Chambers, Vicar of S. Mary the Virgin, Soho, with whom he remained as assistant curate until 1861, since which year he has been compelled, by chronic ill-health, to abstain from regular parochial work. For a time after leaving S. Mary's he gave a good deal of assistance to various clerical friends by preaching, and his sermons were noteworthy for their thoughtfulness and originality. Perhaps one of their most striking characteristics was the appositeness of illustration which he employed, and the unusually intimate acquaintance with the whole range of Holy Scripture which they displayed. The mystical interpretation of the Bible, which his friend, Dr. J. M. Neale, did so much to render familiar to English Churchmen, had always a great attraction for Dr. Litledale, and the occasional employment of this method in his sermons gave them an exceptional charm to the more cultured portion of the congregations which he addressed.

Some fifteen years ago a branch of the Sisterhood of S. Margaret's, East Grinstead, of which Dr. Litledale, from the early days of the community, had been a clerical associate, was established in London as a "School of Embroidery," and the subject of our memoir at once volunteered his services as honorary chaplain. The Sisters having established themselves in Queen Square, Bloomsbury, Dr. Litledale took chambers in Red Lion Square to be conveniently near his duties, which include the daily offering of the Eucharistic sacrifice. This work he still continues.

While he was able to undertake long journeys, Dr. Litledale was in the habit of attending the annual Church Congresses, and on every occasion, when present, he joined

in the discussions, though never as an invited reader or speaker. Those who have been at the earlier gatherings of the Congress will remember that his accustomed method of dealing with the matters at issue was peculiar, and almost always amusing. He rarely interfered, except when some question, which might be called more or less "burning", was being discussed; and then, when called upon by the chairman, he would criticise in the tersest possible manner the addresses of those who had preceded him, whom he deemed in error, exposing any faults in logic that they had been guilty of, or any misstatement of historical or documentary facts they had employed in the course of their argument. The wide range of reading which Dr. Littledale has gone through, and the extraordinary tenacity of his memory, coupled with his ability to summon at once to his aid the very fact or quotation needed for his immediate purpose, rendered, and still renders, him a formidable antagonist, while his accuracy and ready wit materially increase his power as a controversialist.

Dr. Littledale has been a prolific writer, for in addition to supplying numberless leaders and reviews to London daily and weekly newspapers, many articles on current Church topics in the *Contemporary* and other high-class serials, have been the work of his pen. Among these may be mentioned, as having appeared in the above-named Review, such papers as the "Secular Studies of the Clergy," "The Religious Education of Women," "The Rationale of Prayer," "The Relation of the Clergy to Politics," "Ultramontane Popular Literature," and "Dean Stanley on Ecclesiastical Vestments," this last article being a criticism on a paper read at Sion College by the late Dean of Westminster. Another useful article, "Why Ritualists do not become Roman Catholics," appeared in 1878, and gave an intelligible reply to the often asked question. Passing over other papers, we may mention that in 1874 Dr. Littledale began a long series of articles on "Sisterhoods," which appeared from time to time in "The Monthly Packet." In these he endeavoured to show that the popular modern Continental system of Community Life failed, in certain respects, when transplanted into this country, and adopted, without modification, in the revived Religious Houses of our own day.

Various pamphlets upon Ritual and kindred subjects have also emanated from Dr. Littledale, some of which have had a very wide circulation. "Catholic Ritual in the Church of England" has passed through many editions, and so has "The North Side of the Altar," and one on "The Elevation of the Host" has also required reprinting. Besides these, a pamphlet on "The Mixed Chalice" may be mentioned, and one on "Early Christian Ritual," written, if we mistake not, at the request of the Guild of S. Alban.

"The Religious Communities of Women in the early Church" was extensively read, and gave an historical sketch gathered from a wider range of study than had been gone through by other popular writers upon the question of organized "Women's Work." To these publications may be added a useful pamphlet, called "Pharisaic Proselytism," in which an ingenious parallel was drawn, as indicated by the title, between modern ultramontane proselytizers, and those of ancient times. "The Crisis of Disestablishment," also published in 1870, was a remarkably thoughtful essay, and might be studied now as usefully as it was twelve years ago.

As regards publications of a more permanent character, we may mention an edition of S. Anselm's *Cur Deus Homo?* which appeared in 1863, and in the same year Dr. Littledale brought out, in an English form, "Offices of the Holy Eastern Church." On the death of Dr. Neale, he continued, at the request of the publishers, the "Commentary on the Psalms," which his friend had begun, vols. ii., iii., and iv. being the work of Dr. Littledale. In 1869, he gave to English Churchmen his "Commentary on the Song of Songs." One of the most important of his later writings is "Plain Reasons against joining the Church of Rome," published by the S.P.C.K., which has had an unusually extensive sale for a book of the kind. Although the matter is closely compressed, this work is generally considered to contain the most formidable indictment which has yet been brought against the claims of the Roman Church in our own day. It is further noteworthy that at the Church Congress at Derby, last month, the Bishop of Nelson, when referring to the Church of Rome, and alluding to this volume, said:—"If we were not 'Protestants' before, Dr. Littledale has made us so now."

In addition to the works already mentioned, Dr. Littledale has been joint editor, with the Rev. J. E. Vaux, in the preparation of "The Priests' Prayer Book," "The People's Hymnal," and "The Altar Manual." The extensive circulation of the first-named volume, of which five large editions have been published, has, it is believed, done much to assist the clergy, both at home and abroad, in their parochial ministrations; while the "Pontifical" appended to the later editions of the work is intended to supply Bishops with appropriate offices, based upon ancient models, for the various functions pertaining to them which are not included in our present Book of Common Prayer. When we add that Dr. Littledale is author of the articles, "Jesuits" and "Liguori" in the new edition of the *Encyclopædia Britannica*, it will be seen that he still wields a singularly industrious pen, and that he may be considered to be in the prime of mental vigour and activity.

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The REV. H. M. VILLIERS, M.A.

(Specially Photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street W.)

THE

REV. H. M. VILLIERS, M.A.,

Vicar of S. Paul's, Knightsbridge.

THE Rev. HENRY MONTAGU VILLIERS was born at Kenilworth, in 1837.

He is the eldest son of the late Honourable and Right Rev. Henry Montagu Villiers, Lord Bishop of Durham. His early education was received first at Dr. Pritchard's, at Clapham, then at Cheam School, whence he proceeded to Christ Church, Oxford. He was ordained deacon in 1861, by his father, then Bishop of Durham, and licensed to the curacy of Bishop Wearmouth, under the Rev. T. P. Eden, then Rector of Bishop Wearmouth. He was ordained priest in 1862, by Dr. Baring, Bishop of Durham. During the time that he was at Bishop Wearmouth, he married Lady Victoria Russell, daughter of 1st Earl Russell, but was left a widower in 1880.

In the year 1862, he was presented by the Archbishop of Canterbury to the living of Adisham, in Kent. His work there was most energetic ; and upon removing to a fresh sphere of usefulness, he may well look back with pleasure and thankfulness to the thought of work accomplished. He found this parish with one service on a Sunday, and a celebration three times a year. He left it established with three services every Sunday—Daily Matins, and celebrations every Sunday, on Thursdays, and on all Holy Days. During the period that he was rector, new schools were built ; the church was restored ; thirteen chancel windows were filled with stained glass ; and the church was filled with large congregations, both of his own people and from the neighbourhood. In the year

1881, upon the retirement of the Honourable and Rev. R. Liddell, he was presented by the Bishop of London to the Vicarage of S. Paul's, Knightsbridge, London, in which parish he now labours.

Once, and once only, has Mr. Villiers appeared as a reader or speaker at a Church Congress. This was at Stoke-upon-Trent, when he read a paper on "Personal Holiness." Since then, however, Mr. Villiers has manifested a disinclination to take part in these popular annual assemblies of Churchmen, for, although he has several times being asked to come forward at other Congresses, he has uniformly refused. Mr. Villiers is a frequent and popular preacher at the great Metropolitan Cathedral. In each Lent there is held daily at S. Paul's a noonday service, with sermon, for business men. One preacher is appointed for the whole of each week, and Mr. Villiers has been selected to fill the pulpit for a week ever since this series of services was commenced, with the single exception of the year 1879. The popular Sunday evening services under the dome of S. Paul's have also been held with Mr. Villiers as the preacher, as also have not a few services in the same Cathedral, in connection with guilds and other associations of Church people. In the present year he was appointed to preach the harvest thanksgiving sermon at S. Paul's, and the Cathedral is said to have never been more crowded than on this occasion, the people filling every available space, and thronging down even to the west door.

At his present parish church, Mr. Villiers has set on foot a number of highly useful and perhaps unique movements, and this, notwithstanding the fact that his previous parochial experience had been confined to Adisham—a parish with a population of only three hundred, and that he had suddenly to undertake such a parish and congregation as that which Mr. Liddell and his predecessor had left at S. Paul's, Knightsbridge. However, during Mr. Villiers' vicariate there have been formed a bible class for domestic servants, with forty to fifty regular attendants; a still larger one for ladies, held on Wednesdays after the Litany has been said, and at which there are often sixty or seventy ladies in attendance; a club for the use of young women who are engaged in business,

and which is open daily from seven to ten in the evening, with rooms for reading, writing, and amusement, and classes for the teaching of writing and drawing, singing and the French language. These classes are conducted by ladies, who are willing to bestow their time and talents upon so laudable a work. Mr. Villiers hopes soon to have something of the same kind set on foot for the stablemen, who are brought into the parish in large numbers by the exigencies of the fashionable London season.

Mr. Villiers is a pronounced High Churchman, and the Bishop of London, as patron, showed his regard for the susceptibilities of the congregation by appointing a successor who could not fail to be acceptable to a body of High Churchmen. In each clerical position Mr. Villiers has held, it has been as a preacher he has won reputation. He is well known as a mission preacher. His first mission was held at Horsfield, near Bristol. He also took part in the Lowder Mission, and he has also held missions at Hursley and Clewer. His mission preaching has perhaps been specially useful to men—from Bishop Wearmouth days till now he has always preferred work among men and boys. He is also well known as a conductor of Retreats. In his present extended sphere of usefulness we believe his gifts will be exercised with still more marked results, and at any rate we are sure his work will be pre-eminently that of the devoted parish priest.

THE
CHURCH PORTRAIT JOURNAL.



The REV. JOHN HENN, B.A.

(Specially Photographed for this Paper by Mr. A. E. Fradelle, 214, Regent Street W.)

THE

REV. JOHN HENN, B.A.,

Rector of S. John's, Manchester, and Surrogate.

THE Rev. JOHN HENN was born in Birmingham, in 1830, and was educated at the Free Grammar School, founded by King Edward VI., in that town, under the late Bishop Prince Lee—being a contemporary of Bishops Benson and Lightfoot and Canon Westcott. In an emergency, and when he was only sixteen years old, Dr. Lee appointed him as temporary assistant master in one of the elementary schools on that royal foundation, the master of which was suffering under severe and ultimately fatal illness. For nine months he had sole charge of the school of nearly 150 boys, and would have received the appointment as head master on the death of Mr. Gray, but for his extreme youth. Shortly afterwards, he became assistant master of the Dudley Grammar School, where he remained for upwards of three years. In 1851 he received the appointment of Master of the Commercial Department at the Birmingham and Edgbarton Proprietary School, and in 1855, he was appointed Head Master of the Manchester Church of England Middle School (usually called the “Manchester Commercial Schools,” founded by the Manchester Church Education in 1845), in succession to the Rev. Charles E. Moberly, M.A., late Scholar of Balliol College, Oxford. The school at that time was not in a flourishing condition; but, under Mr. Henn’s auspices it took a new lease of its existence, and soon became one of the most important educational institutions in the North of England. Many a man, now well known in the scientific and mercantile world, dates his success from the moral, religious, and intellectual training he received within the walls of that Institution under Mr. Henn. In 1857, he took the degree of B.A. in the University of London. In 1858, he was ordained deacon, and in 1859, priest by the late Bishop Lee. After nearly twenty years of arduous and successful work at the head of the Stretford Road School, he accepted the living of S. John’s, Manchester (where he had served as curate from 1858-60), vacant by the death of the Rev. William Huntington, M.A., and so became the third rector in 105 years, of one of the most important and most *populous* of the Manchester City Churches

Mr. Henn was the originator, in 1870, of what is now so well known throughout the country as the Hospital Sunday Movement, and he still continues the indefatigable secretary of the Manchester and Salford Hospital Sunday Committee, which, up to this year, has raised for the Manchester and Salford Hospitals and Dispensaries the sum of £91,944 11s. 5d. In 1874, his services to this movement in Manchester were recognised by a public testimonial. The testimonial consisted of a purse of money, and a very handsome silver salver, which bears the following inscription :—

TO THE
REV. JOHN HENN, B.A., F.R.G.S.; F.C.S.,
In recognition of the eminent services rendered by him as the Originator,
and for a period of four years, as the honorary and acting
Secretary of the
MANCHESTER AND SALFORD HOSPITAL SUNDAY AND SATURDAY MOVEMENT.

On behalf of the Subscribers, {
REV. CANON GIBSON, M.A.
RICHARD HAWORTH, Esq.
MURRAY GLADSTONE, Esq.
HENRY HODGSON, Esq.
JOHN HOUGH, Esq.

Manchester, 28th May, 1873.

The late Rev. Canon Miller, Vicar of Greenwich, is popularly supposed to have been the originator of the Hospital Sunday Movement, and, in point of fact, he did take an interest in the London Hospital Sunday, which was established on the same principles as the Manchester Hospital Sunday, and was a copy of Mr. Henn's scheme ; but the so-called Hospital Sundays, which are now so common in the chief towns throughout the country, are all of them of a date subsequent to February, 1870, when the plan which enables the poorer equally with the wealthier classes to contribute annually towards the support of Hospitals and Dispensaries, first started by Mr. Henn, in Manchester, became an accomplished fact. He has had a leading hand in establishing Hospital Sunday and Saturday in most of the large towns throughout the country, and even as far away as Melbourne. Many years ago, Mr. Henn was elected a Fellow of the Royal Geographical Society, on the nomination of the late Bishop of Manchester ; and, subsequently, a Fellow of the Chemical Society and a Member of the Arundel Society. From 1876 to 1879, he was a Member of the Manchester School Board, but at the contested election of the latter year, he was placed at the head of the five defeated candidates, with a total of 15,061 votes—the next below him having polled 12,480 votes. A vacancy occurring on the Board in February, 1881, by the retirement of one of the Church Members, Mr. Henn was unanimously invited by the Board to take the seat ; and in the following September, his colleagues requested him on their behalf to lay the memorial stone of the 12th

Board School in the city, which was being built at a cost of £10,000, to accommodate nearly 1,000 children. At the recent School Board election contest for Manchester, held on November 11th, Mr. Henn was re-elected, having polled 22,964 votes. In March, 1881, he addressed a letter to the Bishop of Manchester, entitled, "Are our Church Day Schools worth preserving, and how may they be preserved?" The letter was printed, and largely circulated. As a proof of its value, the *School Guardian* said:—"We strongly recommend Mr. Henn's powerful pamphlet to the thoughtful attention of the clergy and other managers of Church Schools"; and the *Educational Chronicle* remarked:—"We have no hesitation in declaring our most sincere and deliberate conviction, that the best solution which can be devised is to be found in the direction of Mr. Henn's suggestions."

Upon his appointment to the Rectory of S. John's, Manchester, in 1874, he proceeded at once to adapt the church (which was in every part of it a proprietary church) and the services, to the requirements of the people of the parish. The church has been restored internally and externally, and made entirely "free and open." The services are very numerous and popular. Mr. Henn has also established a Guild of workers who are communicants, and every branch of church work is in a flourishing condition. Last year he restored the Old Parish Schools at a cost of £800. He is a man of great energy, judgment, and discretion, and is deservedly esteemed and respected by all classes of the community.

Mr. Henn is Chaplain to S. Mary's Hospital, the Royal Eye Hospital, and the Manchester Mission Refuge—the last being a temporary home for fallen women, which originated at the great mission, held in that city in 1877, through the exertions of Mrs. Herbert.

For many years past, during a portion of the summer or autumn months, Mr. Henn has been accustomed to take duty in Llandudno, where he is well known, and his labours are much appreciated by the crowds of visitors who flock to that popular place of resort. In 1878, he was chaplain at Riffelberg for the month of July, with the Bishop of London's licence, and under the auspices of the Colonial and Continental Church Society.

Mr. Henn may be described as belonging to the moderately high type of the Anglican school with broad sympathies.



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[PRICE SIXPENOR.]



The Very Rev. the DEAN OF YORK.

(From a Photograph by Mr. W. P. Glaisby, Spurriergate, York.)



THE

VERY REV. THE DEAN OF YORK.

THE VERY REV. ARTHUR PERCEVAL PUREY CUST, D.D. is the fourth son of the late Hon. William Cust, Commissioner of the Customs, by Sophia, daughter of Thomas Newnham, Esq., of Southborough, Kent, and grandson of Brownlow 1st Baron Brownlow.

He was born at Lee, near London, on February 21st, 1828, and began his education at the Proprietary School at Blackheath. He graduated at Brasenose College in 1846, and took his B.A. degree in 1849. During his undergraduate life he was well-known as an oarsman, and pulled in the college eight. In 1850 he became a student at Wells Theological College, then under the direction of the Rev. John H. Pinder; and in the course of the same year he was elected to a Fellowship at All Souls', Oxford. On Trinity Sunday, 1851, he was ordained Deacon by Samuel Wilberforce, Bishop of Oxford, at Bradfield Church, near Reading; and shortly afterwards became Curate to the late Rev. Sir John Culme Seymour, at Northchurch, near Berkhamstead. In the autumn of 1853 he was presented by the guardians of the late Earl Brownlow to the Rectory of Cheddington, in Buckinghamshire, a country parish containing about 620 people, and in June of the year following he married Lady Emma Bess Bligh, youngest daughter of Edward 5th Earl of Darnley. The Dean has three children by this marriage: Rev. William Arthur Purey Cust, Rector of Belton in Lincolnshire, who married last year Lucy Caroline, second daughter of Lieutenant General Sir William Jervois, G.C.M.G. and C.B., then Governor of South Australia, and now Governor of New Zealand; Herbert Edward Purey Cust, Lieutenant in the Royal Navy, and now serving on board H.M.S. *Fawn*, engaged in the surveying department; and one daughter, Ella Margaret Purey Cust.

During his residence at Cheddington, the church was restored, and new schools built, and the Vale of Aylesbury Church Choral Association established, and he acted as

magistrate for Bucks, and was an active member of the lunatic asylum committee, the jail committee, and the Board of Guardians. He was also Rural Dean, and frequently accompanied, as Chaplain, the late Bishop Wilberforce in his Confirmation tours, &c., who, as a token of his affection and confidence appointed him one of his executors. In 1862 he was collated by the bishop to the Vicarage of S. Mary's, Reading, in his gift—a parish of some 12,000 souls—and during his residence there he restored the Parish Church of S. Mary, and added to it, built the church of All Saints, increased the accommodation in the existing Schools, and built new schools near All Saints' Church. He also acted as Rural Dean while Vicar of S. Mary's, was twice elected a member of the School Board, founded the Philharmonic Society, and was Chairman of several philanthropic and charitable Societies. In 1874 the present Bishop of Oxford appointed him one of the honorary Canons of Christ Church, and in the following year the Dean was recommended by his medical adviser to go to the South of France for the spring, as his health had become much affected by long and arduous work. On his return to England in the summer, he was collated by the Bishop of Oxford to the Vicarage of Aylesbury and Archdeaconry of Buckingham, and removed from Reading to the Prebendal House, Aylesbury, in the course of the autumn. In the following spring, however, he was compelled by the state of his health to resign the Vicarage of Aylesbury, though he still retained the Archdeaconry. In 1876-77-79, he held the customary Visitations in different parts of the County, and during the time in which he held the office of Archdeacon he visited most of the churches, and assisted the parochial Clergy as far as possible. In 1880 on the death of Dean Duncombe, he was appointed to the Deanery of York.

The Dean has published his three charges delivered as Archdeacon, besides many sermons preached at Reading and elsewhere, and also some lectures, and papers read at Church Congresses, &c.

The following speech, which he delivered at the Church Congress at Leicester, in 1880, will be interesting in connection with the present notice. He said, "I sent up my card to the chairman because I seem to be the only representative present of the order of Deans: I certainly was encouraged when I came into the room and saw present an elder brother, who was quite able to answer for so large a family; but I am sorry to say the Dean of Winchester took up his hat and went away. So the task has fallen to me, and I feel I am a very improper representative of that body, because I am about the youngest member of the family. Looking to me to say anything, as the representative of the Deans, would be like going to the nursery and asking the youngest babe in arms

to tell you something of the family history. . . . I admit, however, that reform in certain Cathedral matters is necessary, and as to these we shall no doubt have the advice of the Commissioners. There are three points which I hope the Commissioners will keep before them. The first is, the relationship of the Bishop and the Chapter. We have been told that the Chapter is to be looked upon as the spouse of the Bishop, and that the Bishop has, in later times, deserted his spouse to flirt with the Archdeacons and Rural Deans in the summer-house. This, probably, arises from the fact that the Bishops do not always select their own Dean and Chapters, but are compelled to inherit those of their predecessors. I don't know whether the parochial clergy would find that the work in their parishes was rendered more easy by the fact that their predecessors had left behind them the 'spouses' with whom they were expected to co-operate in all parochial matters. I only hope that, whatever may be established by the Commissioners, that at least will be made clear, so that there may be harmony, as far as possible, in the relation between the Bishop and the Chapter. . . . I trust, also, that the Commission which is now in existence will very clearly and definitely put before our minds the relationship of the cathedral to the province, and the diocese and the city in which it is placed. I belong, not only to the Diocesan, but to what is called the metropolitan church, and I shall be happy to see that the connection is practically recognized as well as the other ; and I hope, also, that we shall have put before us some way in which we shall not only work in harmony in the diocese, but in the parishes which lie immediately round the cathedrals."

THE
CHURCH PORTRAIT JOURNAL.



The Rev. MALCOLM McCOLL.

(From a Photograph by Mr. Melhuish, York Place, London, W.)

THE

REV. MALCOLM McCOLL.

THE subject of our photograph was born on a sheep farm owned by his father in Invernesshire. When he was a mere boy his father died, and at thirteen years of age, Malcolm went to school at Edinburgh. He afterwards proceeded to Glenalmond College, Perthshire, where, firstly, he was in the junior department, and subsequently in the theological department.

In 1858 he was ordained chaplain to Bishop Trower. He afterwards travelled in Italy, and was a year at Naples University. The Rev. Malcolm McColl next became respectively curate of S. Mary's, Soho, of S. Barnabas', Pimlico, and of S. Paul's, Knights-bridge, in each of which curacies he worked with characteristic vigour and success. He was afterwards, for twelve months, chaplain to the British Ambassador at St. Petersburg, and in 1871 he was presented by the crown to the living of S. George's, Botolph Lane, E.C.

Mr. Malcolm McColl is a man of very considerable information, especially on ecclesiastical subjects, upon which, and semi-political topics, he has written voluminously, having at various times contributed to the "Nineteenth Century," "Contemporary Review," "Fortnightly Review," "British Quarterly," "Gentleman's Magazine," and many organs of the daily and weekly press. Politics have always largely engaged his attention, and his pen has often been enlisted in support of the Liberal cause, and especially of the policy pursued by Mr. Gladstone, of whom Mr. McColl is an ardent admirer.

His views are extreme High Church, or what would be commonly called "Ritualistic," and he is a supporter of, and constant speaker at, the meetings of the English Church Union.

Among other works which have been issued from his pen are "W. Gladstone and Oxford," by "Scrutator," 2nd edition, 1865 ; "Science and Prayer," 4th edition, 1866 ; "Is there not a Cause? a letter to Col. Greville Nugent, M.P., on the Disestablishment of the Irish Church," 2nd edition, 1868 ; "The Reformation in England," 2nd edition, 1869 ; "The Ober-Ammergan Passion Play," 4th edition, 1870 ; "Is Liberal Policy a Failure?" by "Expertus," 1870 ; "Who is responsible for the War?" by "Scrutator," 2nd edition, 1871 ; "The Damnable Clauses of the Athanasian Creed Rationally Explained," in a letter to W. Gladstone, 1872 ; "Lawlessness, Sacerdotalism, and Ritualism," 3rd edition, 1875 ; "The Eastern Question : Its Facts and Fallacies," 1877.

Mr. McColl made an earnest speech at the Newcastle Church Congress in 1881, in favour of "toleration" being allowed to the extreme Ritualists. He remarked that "As to the cry of Popery, the Church of England herself has laid down a distinct rule upon this question, viz., that at the Reformation the Church of England departed from the Church of Rome and the other Churches of Christendom only in so far as they had departed from the Primitive Church, which the Reformers defined as the Church embraced in the era of the first six General Councils. The Church of England then declared that the abuse of a thing does not take away its right use. And she dealt with these questions as the early Christians dealt with the temples of Paganism, not of destroying what had been abused, but of purifying them and consecrating them to the worship of Almighty God." In conclusion the speaker said :—"I am as much opposed as anybody to the enforcement of unwonted Ritual upon unwilling congregations ; all I plead is, that when the majority of the congregation and the clergy are agreed as to the Ritual, the bishop should allow it—if not at the ordinary, at least at the early services, where it would not offend those who disliked it. If the bishops would only agree among themselves to grant a reasonable toleration we should soon see an end of our present difficulties."

At the same Congress, Mr. McColl's speech on the union of Church and State attracted considerable attention, and evoked considerable warmth of feeling from his admirers and those of the opposite side respectively. The great majority of Churchmen entirely disagree with Mr. McColl's conclusions, although there are not so many who would dispute his premises. Although his views as to the necessity for Disestablishment and Disendowment are, no doubt, unfortunate, and his remedy far too drastic and sweeping for the complaints which it is intended to cure, his definition of what the Church is may well teach a theological lesson to some of his opponents. The following necessarily brief extracts will not be out of place here :—"What then do we mean by the Church? Not a school of thought, nor an institution for the propagation of certain doctrines, nor even an organization for the promotion of virtue. The Church is all that; but she is more. In the well-known phrase of Moehler, the Church is the continuation of the Incarnation; a society, that is, formed by our Lord for the purpose of disseminating among men the fruits of His Incarnation. . . . If Redemption is a fact, we must become partakers of it by veritable contact in some way with Christ's Humanity—contact as real as our contact with Adam's fallen nature. The Church is thus the continuation of the Incarnation, that is to say, she disseminates, by means of the sacramental system, the risen humanity of Our Lord in as real a sense as the fallen humanity of Adam is disseminated by natural generation. S. Paul accordingly spoke of her ministers as 'stewards of the mysteries of God.' The Church exists, then, for the two-fold purpose of administering Our Lord's sacraments, and guarding and propagating that body of religious truths which is summarized in the Christian creeds."

Mr. McColl is small of stature, earnest of demeanour, and ready of speech. He is an able speaker and writer, and wields the influence of a leader both in the political and the ecclesiastical parties to which he belongs.

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JAMES CROSTON, J.P., F.S.A.

Specially Photographed by Messrs. Baum, of Manchester.

JAMES CROSTON, J.P., F.S.A.

THERE are few men who have laboured more zealously in defence of the Church of England than the gentleman whose name appears at the head of this paper. Mr. Croston is a member of an old Lancashire family, deriving its patronymic from the Parish of Croston, near Preston ; the name is of frequent occurrence in the earlier records of the county, and the social status of those who bore it is indicated by the suffix "armi-geri,"—a distinction which in those days had a meaning, the old heralds only recognising the right to bear arms in the case of those who could establish their claim and prove their descent from "gentility."

The subject of our brief Biography was born in Manchester, 1830. At an early age he was entered at the Grammar School of his native city—an institution founded in the reign of Henry viii. and which boasts many distinguished alumni—and there received a classical education, but on leaving it he applied himself to commercial pursuits. Recognising the duties of citizenship he has ever taken an interest in local matters, and when in 1862-3, as a consequence of the American war, the great staple industry of Lancashire was paralyzed and the cotton operatives were subjected to severe privations, Mr. Croston took an active part in the work of administering relief, and as the honorary secretary to one of the largest district committees gave evidence of his capacity for organisation. In a paper entitled *Manchester in Adversity*, contributed at the time to a local publication, he gave a vivid description of the *modus operandi* of a Relief Committee. When the Constitutional Association was first founded in Lancashire, in 1866, he joined its ranks and has ever since continued an active exponent of its principles. In 1868, when the present Prime Minister began the agitation for the overthrow of the Established Church in Ireland, he laboured energetically in its defence, and there can be little doubt but that the lectures he gave in the various towns in Lancashire helped largely to bring about the change in political thought and action in what, up to that time, had been considered the most Radical county in the kingdom. At the same time

he was instrumental in re-organising the Manchester Church Defence Association, which subsequently developed into the Northern Church Defence Association—an organization that, at a comparatively small cost, has rendered invaluable service to the Church and proved itself a sore thorn in the side of the Liberationists' Society. From that time to the present Mr. Croston has acted as one of its honorary secretaries, and his scholarly attainments, his historic knowledge, and his familiarity as an antiquary with the tenor and meaning of ancient charters and records, has enabled him in the many encounters he has had with the enemies of the Church, both on the platform and in the press, to expose the fallacies and sophistries with which they have sought to accomplish her overthrow; whilst the pamphlets he has issued from time to time on the origin of Church Property, the title of the Church to her parochial endowments, and on other subjects, have conveyed in a popular form much useful and authentic information that would otherwise have been inaccessible to ordinary readers.

In 1870 Mr. Croston was elected a member of the Manchester City Council, a position he held for twelve years, during which time he served on many of its most important committees. At the election of 1874 he accepted an invitation to become a candidate for the representation of Macclesfield in Parliament, but failed to carry the seat against the old members—a result that some people may be disposed to attribute less to his want of popularity than to the peculiar way in which elections have been conducted in that borough, as revealed in the evidence given before the Special Commission two years ago. At the last general election he was again invited to become a candidate for the representation of the same constituency but declined.

Mr. Croston is well-known as a pains-taking antiquary, and in acknowledgment of his labours in that direction, he was in 1873 elected a Fellow of the Society of Antiquaries of London, his nomination bearing the signatures of some of the most distinguished members of that body. He is a member of several other kindred associations. He was one of the founders of the "Holbein Society," for the reproductions in *fac simile* of the art treasures of early illustrated literature and for many years served upon its council, during which time, jointly with the late Rev. Henry Green, M.A., he edited for the Society the "Mirrour of Maistie," of 1617, from the unique copy in the Corser collection; he is vice-president of the Record Society, for the publication of original records relating to the palatine counties of Lancaster and Chester, and has recently edited one of its volumes; he is also a member of the Council of the Chetham Society, one of the oldest and most successful of our book-publishing societies. His first literary venture appeared more

than twenty years ago, "On Foot through the Peak," a work that has since gone through eight or ten editions. In 1870 appeared his "History of Samlesbury," a sumptuously printed folio that has become scarce and commands a proportionately high price when a chance copy finds its way into the market, as much as £10 10s. having been paid. Since then there have issued from his pen "Old Manchester and its Worthies," "Historical Memorials of Prestbury," "The Ancient Rectorial and Parish Church of Manchester." Last year he issued a thick quarto volume, "Nooks and Corners of Lancashire and Cheshire," and he has now a companion work in the press, "Historic Sites of Lancashire and Cheshire." He has been a contributor to the "Reliquary" and other magazines, and is the author of several pamphlets on various questions.

Mr. Croston, who resides at Upton Hall, in Cheshire, was appointed some five or six years ago one of the Justices of the Peace for the City of Manchester; he has filled for many years past the office of chairman of the Lancashire Union of Conservative and Constitutional Associations, and he is also a member of the Council of the National Union. He is known throughout the Northern and Midland districts of England as a controversialist; he is a fluent speaker with a clear and distinct enunciation, argumentative and ready in reply. Apart from politics and Church questions, he has been a warm advocate of the cause of religious education; and in defence of some of the older educational foundations when assailed, as, for instance, the Manchester School, his own *alma mater*, he has rendered stout yeoman's service, his antiquarian knowledge oftentimes standing him in good stead when engaged in such controversies.

THE
CHURCH PORTRAIT JOURNAL.



WILLIAM TOUCHSTONE.

Specially Photographed by Messrs. Baum of Manchester

WILLIAM TOUCHSTONE.

WHO is there that has not heard of Mr. Touchstone? Though his face and form are well known to thousands his name is still better known, being "familiar in our mouths as household words." And well may it be so, for there are few men who have been before the public so long, worked so energetically, or been identified with so many objects of national interest and public utility as the gentleman whose portrait we this month present to our readers.

Born in Ireland in the year 1822, but descended from a good Yorkshire family on his father's side, Mr. Touchstone settled in England at an early age, and though brought up a member of the Established Church, he was for a time connected with the Wesleyan body, during which period he filled various offices of usefulness in school and missionary work in connection therewith. On the expulsion of Messrs. Everitt, Dunn, and Griffith from the Wesleyan ranks, in 1849, Mr. Touchstone's love of freedom and fair-play induced him to espouse their cause, and the first speech on their behalf made outside the Wesleyan Conference was delivered by him at Manchester. The action he then took in what became known as the Wesleyan Reform Movement led to the severance of his connection with the original Wesleyan body, and not being then occupied in Sunday school work, he accepted a pressing invitation to assist in the working of a Sunday school in the town of his adoption, and for seven years he acted as its superintendent. During this time his Church and Conservative principles frequently asserted themselves, and on several occasions brought him into collision with the ministers and leading members of the Wesleyan Association Methodists. Eventually, distance and other circumstances induced him to sever his connection; he then found a new sphere of duty and became one of the most zealous workers in many departments of parochial usefulness in the parish of Blackley on the confines of Manchester, during the time the late Rev. W. R. Keeling was rector.

Forty-six years ago Mr. Touchstone took the temperance pledge, and he has been an active worker in the movement in various capacities from that time to the present, never shrinking from the avowal of his principles, which he advocates with his well-known moderation of language. He was for some years an active supporter of the United Kingdom Alliance, but now chiefly confines his addresses on the temperance platform to the advocacy of the broad basis of the Church of England Temperance Society of which he was one of the founders, and was joint honorary secretary for the Northern Province for several years. He is now a member of the London Central Council, and of the Manchester Diocesan Executive of the C.E.T.S. About 25 years ago, he assisted in the formation of the Manchester Warehousemen and Clerks' Association, of which he was a director for seven years. On retiring from this position he was presented with an illuminated address which spoke on flattering terms of the services he had rendered to the institution, and his membership and interest in its successful working has ever since continued, though he has not been actively engaged in its management.

Mr. Touchstone was one of the founders of the Constitutional Association which first sprang into existence in Lancashire in 1866, and he it was who first suggested the name. He was elected its chairman, and in that capacity his platform labours were called forth to such an extent that at the present moment there are few districts in England, Scotland, or Wales, where he is not known and heartily welcomed. When Mr. Gladstone started the agitation against the Irish Protestant Church, Mr. Touchstone threw himself unsparingly into the work of defence, and laboured with almost unexampled energy in the cause. At the close of that contest, in which the altered tone of public opinion in Lancashire was plainly visible, a number of gentlemen, appreciating Mr. Touchstone's efforts, presented him with a purse of gold and an address expressing their high admiration of his "faithful, untiring, and indefatigable labours on behalf of the Church and Constitution," and bearing testimony to the "onerous and disinterested labours" he had performed. Since then he became, what he still remains, the doughty secretary and lecturer of the Northern Church Defence Association, in which capacity he has frequently and successfully encountered in public discussion the most able and skilful representatives of the Liberation Society.

In the space at our disposal it would be impossible to recount, even in the briefest manner, the part he has played in connection with many of the most prominent questions of the day. We can therefore but allude to his labours in connection with the National

Educational movement in 1870 ; to his position in the Order of Orangemen, of which he is Deputy Grand Master of England, and honorary secretary of the Grand Lodge ; his labours in the cause of the Church Association ; his active interest in Sunday School work ; and his efforts in the formation of Mutual Improvement Societies and kindred associations. He is an apt scholar and close debater, with an energy that never tires, a temper that never betrays him, and a ready fund of dates, facts, statistics, and repartee that invariably enables him to extinguish his opponents, some of whom have had the temerity to seek and hide their defeat under the shelter of slander, for which, however, they have had to apologise and pay in purse pretty smartly.

Some idea of the magnitude of Mr. Touchstone's labours may be gathered from the fact that during the year which has just closed, he lectured or spoke in public on 300 nights, and in the same period travelled a distance of 20,000 miles ; he has, however, always made it an inexorable rule not to travel on Sunday, a day for which he has a reverent regard. Take him altogether he is a man who is indispensable to the Church and Constitutional party : to it he has rendered incalculable service, and by it he is held in the highest regard.

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[PRICE SIXPENCE.]



The LORD BISHOP OF CHICHESTER.

From a Photograph by Messrs. Maull & Fox, 187a, Piccadilly, W.

THE LORD BISHOP OF CHICHESTER.

THE RIGHT REV. RICHARD DURNFORD, D.D., eldest son of the Rev. Richard Durnford, Rector of Goodworth Clatford, Hampshire, by Louisa, daughter of Mr. William Mount, of Wasing Place, Berkshire, was born at Sandleford, Berkshire, in 1802. He received his education at Eton, where he was a contributor to the celebrated *Etonian*, of which the late Mr. Winthrop Markworth Praed was editor; and many of his Latin verses appear in the "*Musæ Etonenses*." He passed in due course from Eton to Oxford, and was elected successively a Demy and a Fellow of Magdalen College, where he took his B.A. degree in 1826, obtaining a first class in classical honours, and proceeded M.A. in 1829. In 1835 he was appointed Rector of Middleton, in Lancashire. He was preferred to the archdeaconry of Manchester in 1867, and made a Canon of Manchester Cathedral in 1868. He was chosen to be one of the Proctors in Convocation. In 1870, on the recommendation of Mr. Gladstone, he was nominated by the Crown to the Bishopric of Chichester, being consecrated at Whitehall, on May 8th.

Bishop Durnford has devoted himself earnestly to the prominent movements of the time within the Established Church, especially temperance, middle-class education, and the organised work of women. He has published some sermons and charges. He married in 1830, Emma, daughter of the late Rev. John Keate, D.D., late head-master of Eton and Canon of Windsor.

THE ORIGIN OF THE CHURCH OF ENGLAND.

IN our last issue we gave a photograph of Mr. James Croston, of Manchester. We now have pleasure in reproducing an interesting extract from a speech which that gentleman recently delivered at Macclesfield, on the origin of the English Church. Mr. Croston said:—"The history of a Christian Church, and especially when that Christian Church was the Church of England, could not fail to be of interest to every Englishman, no

matter what his opinions might be—whether he was a member of the Church ; whether he belonged to the Nonconforming bodies, and had withdrawn himself from her communion ; or whether he belonged to the Roman Catholic Church and acknowledged allegiance to a foreign prelate. These were times in which the people of the country should be informed on this question. We often heard the question asked, ‘Where was your Church before the passing of the Act of Uniformity?’ as if, forsooth, the re-introduction of the Liturgy was the creation of a new Church. ‘Where,’ asks the Roman Catholic, ‘was your Church before Henry VIII.?’ knowing that the claim thus set up of the antiquity of his own Church, the assumed claim of the Pope’s supremacy, and the universality of his authority over the Christian churches, was the strongest argument he can use with unthinking proselytes to win them over to the Church of Rome. ‘Where was your Church before Luther?’ and we answer that it was hidden away beneath the many folds of the parti-coloured garment which tradition and superstition had woven and gathered around it. The Church of England of the present day was a continuation of the Church of the earliest ages in this country, she had a history going back as far as that of the Church of Rome, if not even to an earlier date, and she had maintained her position, asserted her independence, and retained her continuity through long ages. There were those who fondly believed, despite the facts which must be apparent to the careful student of history, that our Church was a new creation, and there were those who spoke of the Church as a department of the State, placing her on the same level as the army or navy, or any other department of the public service ; and there were those who argued that the Church was State-made, State-paid, and State-governed ; that her clergy were supported from the national funds—that she was in fact a creature of the State. To hold this argument, it was necessary to suppose that at some period or another the State had selected, had called into existence, some particular Church—that the State had bestowed upon it certain privileges over all other religious bodies—maintaining its clergy—and that the Church on her part had entered into a compact that her formularies, her liturgy, and her prayers, should be under the direction of Parliament. Now he ventured to affirm that any man who had given the slightest consideration to the question of the origin of the Church knew that such a position was altogether untenable. The Church was never established by the State or by Parliament ; she established herself long ages before there was a State in the sense that we understand the word now—long ages before there was a Parliament, and before there was an English nation capable of any such national act. But it might be asked, ‘How do you trace back the history of the Church?’ We could not tell with absolute certainty when the light of Christian truth first flashed upon pagan darkness in Britain, but we do know from the earliest of our ecclesiastical historians that the name of Christ was mentioned in England before the time of the revolt of the British forces under Boadicea, and this carried us to an event which took place in the year 61, so that we were satisfied that Christian truth had been brought within the borders of our country during the lifetime of men in whose memory the great tragedy enacted on Calvary was still fresh. We did not know with certainty who was the first to bring the truth to us ; various writers gave different authors. At that time England was a dependency of Rome. There was a trade carried on with Britain, and people came from every country and clime in the civilised world, attracted by the mineral wealth of the district, and, therefore, it was not unlikely there was a connection with Rome at the time S. Paul was a prisoner there, when the new doctrine was

brought to us. We knew that the wife of Aulus Plautius, the Roman pro-prætor, was an English woman, and became a convert to Christianity. We also knew that Claudia, the wife of Pudens, mentioned by S. Paul, in his Second Epistle to Timothy, who was also a convert, was an English woman, the daughter of an English prince. What was therefore more natural, when they came back to their own country, than that they should have brought the glad tidings with them. Coming down to a later period, we know there was a Christian Church established in this country, teaching the truths of the Gospel as we know them now; a Church that was Episcopal in its character; it had its bishops, because we frequently found them taking part in councils concerning the affairs of the Church. The third century was an important period in the history of the Church; it was the time of the persecution of the Emperor Diocletian, and England suffered equally with other countries—it was because the truth was widespread at that time, because there were many churches in the country, many bishops and seminaries, that the wrath of Diocletian was raised, and England was subjected to persecutions like other parts of the civilised world. The town of S. Albans, known at that period as the City of Verulam, commemorates the martyrdom of S. Alban, in 303, in its abbey, recently raised to the position of the cathedral church of the diocese. In the same manner similar events were commemorated in the name of Lichfield, the meaning of which was ‘the corpse-field;’ and the city arms represented a field with a number of persons slain, who had died for the truth. In 314 there was a council held at Arles, a town in the south of France, and at that assembly there were three bishops of the British Church present—the Bishops of London, York, and Caerleon-upon-Usk. Again, in 347, at Sardica, and in 359, at Ariminum, there were councils of the Church, at which British bishops were present, all of which facts went to prove that at a very early date there was a Church established in the country, true in its teaching, independent in its action—not dependant on the Church of Rome, or forming a branch of that Church, but a true branch of Christ’s Church, and springing not from the Church of the West, but rather from the Church of the East—from the Church of Jerusalem, not from the Church in Rome. That this was so was testified by the Roman Catholic historian, Dr. Lingard, who certainly was prejudiced in favour of his own faith, but who makes the candid admission that in the third century, within 200 years of the death of Christ, Christianity had spread through the length and breadth of the land, and Jerome says that the Church of England was then independent and sufficient for salvation. And Lingard further made the remark that those must be unacquainted with the position of the Church who supposed that there was any great difference between the teaching of the ancient British Church and the teaching of the Church of Rome at that time. True, because even in the Church of Rome the faith was comparatively pure in those days—the Invocation of Saints, the worship of images, transubstantiation, and purgatory were not then included in her articles of faith, she had not asserted universal sovereignty, and the Pope had not claimed to be the universal father—long after that, Gregory the Great declared that whoever assumed that title was filled with the pride of Anti-Christ, and those distinguishing doctrines now asserted as dogma by the Church of Rome were unknown, and the difference between the two Churches was not in doctrine but in discipline and in ritual. It is to that Church, and not to the men sent from Rome, that we owe our Christianity at the present time; and even at the period of which he spoke the Church was in fact, though not in name, a protesting Church.”

THE
CHURCH PORTRAIT JOURNAL.



The Rev. CANON SPENCE, M.A.

From a Photograph by Messrs. Maull & Fox, 187a, Piccadilly, W.

THE

REV. CANON SPENCE, M.A.

Vicar and Rural Dean of S. Pancras, London.

THE REV. HENRY DONALD MAURICE SPENCE, M.A., was born in Pall Mall, London, in 1836, and was educated at Westminster School and at Corpus Christi College, Cambridge (B.A. 1864, M.A. 1866). He is the youngest son of the eminent advocate and learned writer, George Spence, Q.C., M.P. for many years for Ripon. After leaving Westminster he was appointed to a clerkship in the Board of Trade. While in this Department he distinguished himself in the early days of competition trials by passing a brilliant examination, which at once secured him his promotion.

During the five years' work at Whitehall, Mr. Spence especially devoted himself to the study of modern languages, in which he was an accomplished scholar. Determining, however, to devote himself to purely spiritual work, in the fifth year of his Board of Trade career, he resigned his appointment, and, after some preliminary work at King's College, London, he entered at Corpus Christi College, Cambridge, where he obtained two scholarships and many college prizes. He was in the first-class of the Theological Tripos, 1865; he obtained the Carus (Undergraduate) University prizes, 1864; and the Scholefield Carus University prizes, awarded to Undergraduates, in 1865 and 1866. He was appointed Professor of Modern Literature in S. David's College, Lampeter, in 1865; Rector of S. Mary de Crypt, Gloucester, in 1870; Examining Chaplain to the Bishop of Gloucester and Bristol (Dr. Ellicott), in 1870; Principal of the Theological College of Gloucester, in 1875; Hon. Canon of Gloucester, 1875. In 1877 he was presented by the Queen to the Vicarage of S. Pancras, London, void by the promotion of Dr. Thorold to the See of Rochester. Canon Spence was in the same year appointed Rural Dean of S. Pancras by the Bishop of London. While Rector of S. Mary de Crypt, he restored at great cost and care his ancient and beautiful church, which dates from the fifteenth century.

As Principal of the Diocesan Theological College of the Diocese of Gloucester, Canon Spence was eminently successful,—some fifty students used to attend his lectures in the chapter room of the cathedral, which was used as the college lecture hall.

Canon Spence has contributed many papers to the "Bible Educator," edited by Dean Plumptre, of Wells; is joint author with Dean Howson of a Commentary on the Acts of the Apostles (Anglo-American Commentary); and one of the commentators of the New Testament, edited by the Bishop of Gloucester and Bristol, in which work he wrote the Commentary on the Pastoral Epistles of S. Paul. In the Old Testament Commentary, now publishing, edited by Bishop Ellicott, he is the author of the Commentary on the 1st Book of Samuel.

Canon Spence is the editor of the Pulpit Commentary of the Books of the Old and New Testament, of which some twelve volumes have already appeared—the early volumes of which have reached the 6th and 7th editions. He has also contributed much to the study of Hebrew and Talmudic Literature.

Canon Spence was chosen as select preacher before the University of Cambridge, 1880. But the great work of the subject of our memoir is his markedly successful administration of the great Metropolitan Parish of S. Pancras during the last six years. Canon Spence, in succession to such eminent men as the late Canon Dale, Dean Champneys, and Bishop Thorold—men of great reputation, not only as preachers, but as famous organisers of parochial work, has worthily carried on and expanded in many ways the work of former years. Assisted by a large staff of clergy and lay helpers, numbering between 200 and 300, the densely populated parish is efficiently worked, and various societies are gathered under the direction of the Mother Church: temperance work, young men's and working men's Institutes; also, there is in formation the Guild of S. Pancras for the carrying on of evangelical work, welding together in a common centre young men and women, who are engaged in some *distinctively* Christian work for the Master.

The prominent feature in S. Pancras are the large Sunday Schools, perhaps the largest in the world, gathered within two groups of buildings and numbering—teachers and scholars—some 2,400. And as the future of religious education will rest very much upon the influence of Sunday School teaching, it is most satisfactory to find so vast a number of children gathered Sunday by Sunday to hear taught the Gospel of Christ. The Day Schools at S. Pancras number some 1,500 children, gathered together through the exertions of Canon Spence, assisted by his staff—clerical and lay.

In 1881, twenty-six stained glass windows were put in S. Pancras Church, the work being done by the eminent stained-glass painters Messrs. Clayton & Bell, of Regent Street. The light, coming through these richly-painted windows, gives a beautiful effect to the interior of the church, and adds a richness and a solemnity to the noble edifice. The whole church, too, was elaborately redecorated and restored in 1880. A new peal of bells has just been placed in the great tower.

Canon Spence maintains, too, a high position among the London clergy as a preacher, and draws enormous congregations to S. Pancras, who listen with rapt attention to his eloquent and earnest words.

In 1871, Canon Spence married Louise Madeline, second daughter of David Jones, Esq., of Pontglas, M.P. for the County of Carmarthen. He has a son, born in 1873.



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Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.

THE RIGHT HONOURABLE AND MOST REVEREND THE

LORD ARCHBISHOP OF CANTERBURY,

Primate of all England, and Metropolitan.

THE ARCHBISHOP, who is descended from a Yorkshire family, was born at Birmingham, in the year 1829. His father, the late E. W. Benson, was the author of several works, and was well known as a scientific chemist. The years that passed between 1829 and 1877, when his son became the first Bishop of Truro, may be conveniently grouped round four places—Birmingham, Rugby, Wellington College, and Lincoln. At King Edward's School, Birmingham, E. W. Benson was a pupil of Dr. Prince Lee, afterwards the first Bishop of Manchester.

It is difficult to measure the debt which the Church of England owes to him, when one looks around at the pupils whom he has formed. For many have been distinguished, not as great scholars only, but as great Churchmen also. To mention three only—Dr. Westcott, Dr. Lightfoot, and Dr. Benson, who were all schoolfellows together at Birmingham, and at school began that friendship, of no ordinary kind, which has bound together the three men, ever since their schoolboy days, in the closest intimacy. Dr. Benson has publicly spoken of Dr. Prince Lee as an "incomparable" teacher—it would be of real service to the Church if he, or some other old pupil, would disclose where the secret of the master lay. Was it in the reverence and love for the writings of Bishop Butler which Dr. Lee infused into his pupils? Certainly, when one hears that this was a feature in his teaching, and then looks at the intellectual characteristic of his pupils, the mantle of the great Bishop of Durham does, in some sort, seem to rest upon them. Those who know Dr. Benson intimately, will have heard him say that to have a copy of verses looked over and corrected by Dr. Prince Lee, was a lesson to last for one's whole life. If the copy of verses was worthy of being corrected, no amount of trouble was spared—perhaps the whole afternoon was spent in the correction. The boy's own idea, however much overlaid or misrepresented by blemishes or mistakes, was treated with the utmost reverence; as much as possible, only the materials which he had brought were used; the conception, which he had tried, but had failed to express, was patiently drawn out and elaborated, and then at last represented to him in as beautiful and as faultless a form as the idea was capable of receiving from the given materials. The process was a master-

piece of education. It is obvious to guess that Benson's verses probably contained some one or two unmistakable signs of coming power. However this may have been, the lesson so taught to a boy, quick, receptive, and sympathetic, reached far beyond the occasion which called it forth. It moulded, not the intellect, or the power of making verses only, but the whole character, and we can trace its effect in the after-history of the man. For this enthusiastic recognition of a divine idea or plan to be traced amidst the ruins, whether of a character, or a system, or a Church—and this resolve to use the materials at hand, and patiently to build with them until the idea is evolved—have been the guiding principles which have enabled Bishop Benson, first as Head-master of Wellington College, to build a large school from the very beginning; to refound, as Chancellor of Lincoln, an ancient School of Theology; and later, to revive at Truro an ancient See in all its parts. From the School at Birmingham, Dr. Benson entered the University of Cambridge. Four years junior to Dr. Westcott, one year junior to Dr. Lightfoot, like them he became a Scholar and Fellow of Trinity College, and like them was Senior Chancellor's Medallist.

Soon after taking his B.A. degree in 1852 (as a senior optime and first-class classic), he accepted, on the invitation of Dr. Goulburn, the post of assistant-master at Rugby School. The six years passed at Rugby were years of preparation for his future work. His position as tutor to the school-house, and composition master to the sixth form, gave him the opportunity of attracting to himself a large circle of pupils, from whom he was able to draw loyal fellow-workers to help in building Wellington College. The comparative lightness of his work left him leisure to gratify his taste for reading, and during these years he read deeply and he read widely.

In 1857, Dr. Goulburn was succeeded by Dr. Temple (now Bishop of Exeter) as Head-master of Rugby—and to the Rugby days of 1858, Dr. Temple was looking back when, on the 1st of May, 1877, on the occasion of installing Dr. Benson as the first Bishop of Truro, he used these words:—"I may be pardoned even in his presence, if I express to you how deeply I feel the value to this part of the English Church, of the services of such a man as I know my friend to be. I have known him for nearly twenty years, with ever-increasing intimacy. I have known him and worked with him as a brother, a scholar of the first rank, a man of the very widest reading, a man of the most genial sympathies, and, above all, one who gives his heart to his Lord and Master, as few men are able to do it. Such a man I present to you to-day, to be welcomed as the first occupant of the See."

But, above all, Rugby gave to Dr. Benson his wife. During these six years (1853-59), he made his home in the house of his cousin, Mrs. Sidgwick ; and in her daughter Mary he found one whom brilliant intellectual gifts, enriched with rarer graces of sympathy, tact, and love, have fitted to be a help-meet for him in every part of his life. She was also the only daughter of the late Rev. William Sidgwick, of Skipton, in Yorkshire, and by her he has a family. He was ordained deacon in 1853, by the Bishop of Manchester, and priest in 1857, by the Bishop of Ely. Having taken his M.A. degree in 1855, and having been elected in 1859 to be Head-master of Wellington College, he was called to perform his first great work—to build up from the very foundation a public school. With a natural love for bricks and mortar, a better judge than most men of tables and chairs, and with a keen eye to discern the proper position of each, he was well-fitted to superintend, from the least detail of material building to the most delicate culture of mind and soul, the whole growth of that varied and complex structure, an English public school. The name and character of the Duke of Wellington gave him that which his nature craved—a tradition, an association, and a memory, to serve as an inspiring motive. On his arrival, he found “a bare brown plateau,” bleak and wild, covered with heather, or with forests of pine-trees. School buildings, chapel, library, masters’ houses, and all the varied appliances for work and recreation which boy-life in England demands, grew up continuously around him. What he left, all who will visit Wellington College may see. We would quote a few words from his farewell sermon :—“Here for fifteen years I have laboured, often in most salutary trouble, yet with ever-increasing happiness. The trouble is gone like a shadow : the happiness cannot be taken away. I have seen you all come here. Everyone who labours, or is laboured for, has been welcomed here by me. I have seen near a thousand go away, to labour in their turn, where and as duty summoned and God ordained. And now I go myself. I came to the newest educational and spiritual work in England, bidden to shape it. I go away to the most ancient. Here I have made rules for others ; I go to strive to conform myself to rule. Here I have served the memory of him who snapped the yoke that was laid on modern Europe. I go now to serve memories that are green still, though they budded when Norman strove with Saxon, ere Saxon had done his strife with Briton.” Dr. Benson was appointed Examining Chaplain to the Bishop of Lincoln in 1869, and was a Prebendary of Lincoln from 1869 to 1872 ; when he was appointed Chancellor and Canon Residentiary of Lincoln Cathedral by Bishop Wordsworth, in succession to the late Chancellor Massingberd ; but he did not go to reside at Lincoln until September, 1873. He lived at Lincoln for only three years and a half ; and his life there cannot be better described

than in the words just quoted, "I go to serve memories that are green still." This was the one increasing purpose constantly before him—to prove so far as it was possible for him, within the limits of his own office to do so, that the memories of a great Cathedral are still green, and still carry in them the potency and the power of life. At the end of three years, Lincoln was ready to admit that his service had not only been rendered with loyalty and self devotion, but had been crowned with no small measure of success. He had written about the Cathedral system before he was asked to become Chancellor of Lincoln Cathedral. Now he was called to convert his theories into facts. The task was one which drew out all the enthusiasm of his nature. All the surroundings of his life at Lincoln were in harmony with his character. He had for his bishop a great Spiritual Chief, for whom he felt a filial reverence and love; one who may truly be called "the repairer of the breach, the restorer of paths to dwell in." He inherited an ancient office, with a field of large and varied duty marked out by the statutes of 800 years ago. He had an innate reverence for every link which bound him to the past, and his home in the Chancery at Lincoln was a house which belonged to every century, from the 13th to the 19th. From earliest childhood, as a very little boy, it had been his delight to be in church, and to attend as many services as possible. A born Ecclesiastic, he was now called every day to do acts of worship in the most beautiful church in Europe. Lincoln Cathedral on its "Sovran hill," was to him a perpetual *sursum corda*. Every column, cornice, sculptured stone, or frieze, was a memory recalling a glorious past, and bringing him into the immediate presence of the great Giver and Moulder of that past. Working in the power of this faith, it is no wonder that he took Lincoln by storm. With an eye which looked brightly, eagerly forth to detect the divine image in every man, he found something to value, something to learn, and something to appreciate in every one. All classes alike were attracted to him; but whilst he took a leading part in every social movement that was set on foot, whether it was the foundation of a Temperance Society, or a Society of Mission Priests, or the Cambridge Lecture Scheme, or Night Schools, or the Lincoln Mission of 1876, or the building of a County Hospital, he yet always remembered to reserve the first place for the proper work of his own office. He gave the hardest labour, and consecrated the very best of his powers, to the preparation of the sermons, which he preached in the choir and nave, and the lectures which he gave in the Chapter House as Chancellor of the Cathedral. The work which most distinctly belonged to his office, and by which his name in Lincoln will ever be handed down, is the *Scholæ Cancellarii*. These schools he refounded and recommenced, and they are still conducted on the lines which he laid down. He took his B.D. in

1862, and D.D. in 1867. He was appointed Select Preacher at Cambridge in 1867, 1871, 1875, 1876, 1879; and Select Preacher at Oxford, 1875-76; also Honorary Chaplain to Her Majesty in 1873, and Chaplain in Ordinary in 1875.

Dr. Benson was consecrated Bishop of Truro, on the festival of S. Mark, in S. Paul's Cathedral, 1877. Dr. Lightfoot was the preacher of the day; and these are some of his words: "The Consecration of to-day, is no Common Consecration. It is not the dedication of a new bishop, but the inauguration of a new See; or rather to speak more correctly, the revival of a very ancient See. We need no more striking illustration of the vitality of our Ecclesiastical Institution, and the continuity of our national history, than the fact that the work of to-day is intimately connected with the work of eight centuries ago. The Cornish Bishopric, though the latest, is also amongst the earliest of our English Sees; and he who is called to-day to preside over it, will be reminded by its very history, that as a Scribe instructed unto the Kingdom of Heaven, he is invited, nay, is compelled to bring forth out of his treasure things new and old—things old, for he succeeds to the immemorial institutions of an ancient Faith, and an ancient Church; things new, for it is his special work to organize a fresh diocese in this latest century under unique conditions." Only four years have yet passed since then. The work of organization has been going rapidly forward. We point only to a few outward and visible signs of Life. There is a Cathedral Chapter at Truro. Most of the twenty-four honorary Canons have been appointed to form the Council of the Bishop. There is a Chancellor of the Cathedral, and under him a *scholæ cancellarii*, with upwards of twenty-seven students. There is a Canon-Missioner, a new officer, doing a new work. On the 20th of May, 1880, the first stone of Truro Cathedral was laid by the Prince of Wales. These signs at the heart-centre tell of a new life which is beating and throbbing in every part of the whole body of the diocese. The great diocese of Exeter has now been divided, and a western See has been formed with Truro as its Cathedral town. By this step we have added another to our list of cities, and another to our roll of Bishops. Dr. Benson has not done much as an author, but his attainments are of a high order; and he was chosen one of the contributors to what is known as the "Speaker's Commentary," the writers for which are selected from the most accomplished of the Church of England. He has also contributed one of the essays to Dean Howson's "Essays on Cathedrals." Dr. Benson is also the author of "Various Sermons and Essays," "Work, Friendship and Worship," University Sermons (Bell and Daldy, 1871); "Boy's Life," Sundays in Wellington College (Macmillan, 1874); "Single-heart" (Parker, 1877); "The Cathe-

dral, its necessary Place in the Life and Work of the Church" (Murray, 1879), &c.

Here we leave the Bishop. First, Head-master of a large public school, restorer of an ancient School of Theology, reviver of an ancient See ; it may be, there is yet wider work for him to do.

In the preceding paragraph the *Biograph*, to which publication we are indebted for the foregoing particulars, in December, 1881, summed up and concluded its memoir of Dr. Benson. Recent events have shown that the writer made a most happy prognostication. When the death of Archbishop Tait a short time ago turned all minds to consider who would probably be his successor at Canterbury, there were not a few who immediately identified in the Bishop of Truro the new Archbishop. But the majority of people imagined, and not unnaturally imagined, that there were other occupants of the Episcopal bench whose claims were far too strong to be overlooked ; and even those with whom the wish was father to the thought, scarcely dared hope that so perfect an appointment would be made. But Mr. Gladstone, who has so often joined the Church's enemies, on this occasion at least ranged himself on her side, and a thrill of universal satisfaction went through the bosoms of Churchmen when it was made known that not only had the Prime Minister offered the vacant See to Dr. Benson, but that the Bishop had accepted the high dignity and solemn responsibility thus laid at his feet.

The times in which the new Primate commences his work at Canterbury are truly critical ones for the National Church. The zeal and wisdom of a good and clear-headed man may do much to avert dangers which are now pressing upon us ; it is certain that a rash and unscrupulous prelate would painfully aggravate and increase them. The Ritual controversy, in regard to which a truce was proclaimed from the death-bed of Archbishop Tait, is by no means at an end. Already the virulent fanaticism of the respective extremes of the contending parties is coming into renewed operation ; and, while both sides claim victory in the past, neither is content to abandon hostilities on the ground of present success. At such a time the Archbishop of Canterbury's influence should be all potent in influencing earnest men, who are at the same time reasonable men, on the side of restraint and peace. That Dr. Benson will have this influence at his command, and not be backward in exercising it, few who have watched his career in the past will be disposed to doubt. That his exertions will produce the desired effect is most earnestly to be hoped for, and in the great majority of cases the hope is all but certain to be borne out by the result. Of course there will be some who prefer to be a law unto themselves, rather than follow the most elementary principles of submission and obedience ; but so

long as these are only the very few amongst the many, their existence need not stand in the way of general accord. All the tact and judgment, all the personal piety and transparent earnestness of the Archbishop, will be needed to set our ecclesiastical house in order, but those who know him best declare the most confidently that he will not be found unequal to the weighty work which lies before him.

Not only, however, will internal questions require much of the wise judgment and administrative skill of Archbishop Benson. There will probably be witnessed during his primacy the culmination and development of such a Nonconformist attack as the Church of England has never in the past had to encounter—excepting, perhaps, the time of the regicidal revolution. At this very moment the Liberation Society, backed by the formidable forces of English and Welsh political dissent, is preparing for a direct Parliamentary campaign against the Established Church, and that attack will have secret sympathy if not even active support, from some of those who occupy the Treasury Bench at the present time. The object of the attack will be the absolute plunder of Church property, veiled under sundry specious terms. To ward off the attack, and to consolidate the Church's forces against any successful repetition of it, will require a strong and devoted leader—not one who will make friends of the enemies of his own household, but one who will be a captain indeed, and fight stoutly for and with his own followers. There must be no halting hesitation, no trimming and making of "terms," no half-hearted defence to pave the way to a total surrender, no "compromise" for the sake of "peace"—a compromise in which the assailants secure all they want, and the defenders lose all they wish to preserve. Will Archbishop Benson be such a leader of the Church? We hope—nay, we believe and trust, he will.

It may be most truly and unreservedly said that the new Archbishop enters upon the crowning work of his life with the all but unanimous accord and hearty sympathy of Church of England people; whilst even those outside the Church, and who are prejudiced against the Archbishop, join in admiration of the man. Seldom, if ever, has an Archbishop succeeded to the chair of St. Augustine with so large and general a measure of public approbation and kindly interest; and he would be a discredited and unpopular prophet who to-day would dare to predict that the sun which has risen upon so cloudless a sky will set in aught but the gentle beauty of an autumnal evening.

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THE LORD BISHOP OF ROCHESTER.

Photographed by Mr. A. E. Fradelle, 246, Regent Street, W.

THE LORD BISHOP OF ROCHESTER.

THE Rev. Anthony W. Thorold, M.A., is the second son of the Rev. Edward Thorold, M.A., late rector of Hougham-cum-Marston, Lincolnshire, and was born June 13th, 1825. He graduated B.A. at Queen's College, Oxford, in 1847; and M.A. in 1850. He was ordained deacon in 1849, and priest in 1850, by the Bishop of Manchester; and was curate in sole charge of Whittington, in Lancashire, for five years. In 1854, he became senior curate to the Rev. T. Garnier, B.C.L., rector of Trinity, St. Marylebone; and was promoted in 1857 by Lord Chancellor Cranworth to the rectory of St. Giles-in-the-Fields, vacant by the consecration of Dr. Bickersteth to the Bishopric of Ripon. Here he remained for ten years. In 1861, he was appointed chaplain to the Bishop of Gloucester and Bristol (now Archbishop of York), and preached his consecration sermon in the chapel of Lambeth Palace. In 1864, he was appointed a member of the Schools' Inquiry Commission. In 1868, he was made Canon of York, and also undertook the duties of Minister of Curzon Chapel, Mayfair, London, but in the following year he was selected to succeed the late Dean of Lichfield as Vicar and Rural Dean of St. Pancras. In 1874, he was appointed to a Residentiary Canonry in York Minster, and became an Examining Chaplain to the Archbishop of York. He is the author of "The Presence of Christ," now in its 6th edition; and of various papers in several magazines, some of which have been separately published. He is also President of the Royal Female School of Art, and Chairman of the Board of Governors of the North London Collegiate School for Girls.

In 1877, he was summoned to succeed Bishop Claughton, who, when the re-arrangement of the diocese took place, elected to go to Saint Alban's. Dr. Thorold was consecrated at Westminster Abbey, on the 25th day of July, when the Abbey was crowded and the attendance of clergy was very large indeed. The interest displayed, even apart from personal regard for the newly-elected bishop, was only natural, when we remember that the See of Rochester was founded in 604, and is, with the exception of Canterbury, the oldest in England.

The population of the Diocese of Rochester is at the very least 1,500,000. It includes the largest area of the Metropolis; the area north of the Thames covering 50 square miles, whilst the area south covers 68. But the Bishop's organising powers could hardly be excelled; and his missionary zeal has already prompted strenuous efforts to reach the masses, hitherto "as sheep having no shepherd." He has identified himself with the Temperance movement, and says he finds total abstinence very helpful in doing hard work. About a year since, addressing a large assembly of the clergy, he closed with the earnest and thrilling words: "You may not all adopt the plan I have adopted, total abstinence; you may not all adopt *that*, but in God's Name either adopt that or find a better one."

The Bishop is a Vice-President of the Church of England Temperance Society, and has taken part in several of its meetings. In May, 1880, his Lordship took the chair at the annual meeting of the Total Abstinence Section in Exeter Hall, and in the course of his remarks said:—"Let no one think that we are here to-night amusing ourselves with a sort of moral fad, that we have taken up this as a little game to pass our weary leisure in, and when we are beaten by it we will drop it and try to forget it as a pardonable mistake. We know that when we take up this cause, somehow or other, our whole hearts become possessed with the might of a passion. I know nothing that sets the whole heart and will and conscience of a man burning like this battle for temperance—nothing that so unites us, cements us, welds us, so kindles us into a kind of living red-hot mass, that so helps us to stretch a long arm over what may be a wide chasm, whether in politics, religion, or opinion about this thing or that, and to meet and grasp hands as brethren in the unity and power of one great cause of Christianity.

"Now we have to conquer public opinion. There are some persons we shall never conquer and never persuade, and we had better face that fact; and there are others who are quite ready to be persuaded, but they want not emotion, and not rhetoric, and not scolding, but facts, argument, and reason, and we think we have got all these for them, and they have a right to it. Those persons, of whom there are a great many (and especially in our own Church), are waiting, pausing, considering; and while on the one hand we may bewilder, and frighten, and prejudice them against ourselves by unwise, irritable, impudent, and unjust language, they are ready to be our friends, and fight with us if we treat them as they ought to be treated—if we reason with them as they ought to be reasoned with.

"Let us remember that our non-abstaining brethren have an absolutely equal part and share with us in the constitution and government of this Society, and I for one say God bless them, and I welcome them with all my heart and soul. Sometimes we hear them spoken of as weak brethren : but remember that they have a right to be by our side as much as we have by theirs, and also they are our recruiting ground. Little by little we are winning them, and when they come among us we keep them. Then they are of immense help to us in the work that they are able to do—not our work, but work subsidiary to it ; and then they also conciliate much of that prudence, caution, and reserved public opinion, of which there will always be a very great deal in the Church of England, and of which there is now a great deal with respect to this Temperance question. We need these brethren. We will do anything whatever but speak of them with any sort of disrespect, or as if they did not as much belong to the Society as we do, and presently we may have more of them altogether on our side."

Dr. Thorold has always taken a deep interest in educational progress. He was elected on the first School Board for London in 1870. His addresses to the young at confirmations are affectionately earnest and strikingly practical. None can hear him without feeling how helpful to early piety these seasons, rightly improved, must be. Bishop Thorold happily possesses a special fitness for this important work. The Bishop's first Confirmation at Greenwich, on March 20th, 1878, will be long remembered. Nearly three hundred young people were confirmed, and the general attendance of parents and friends was very large. The Bishop addressed the candidates in the most impressive manner, taking as the basis of his remarks the last verse in the Bible : "The grace of our Lord Jesus Christ be with you all. Amen." "The grace they needed was the grace of Forgiveness, Protection, Power, and Friendship : and all this was promised and secured to them in the Gospel of Divine Love."—*Hand and Heart.*

Bishop Thorold made a great reputation for himself as Vicar of St. Pancras ; he has largely enhanced it since he has been a member of the Episcopal body. He is, as an organizer, a preacher, and a thinker, essentially a *powerful* man, and a determined man withal. It would perhaps be difficult to strictly define his "views." When he was at St. Pancras he was regarded as an "Evangelical," if not absolutely a Low Churchman. But, soon after he went to Rochester, he was compelled to play an active part in the disputes at St. James's, Hatcham, and he there gained great repute for strict fairness and kindly consideration to the extreme Ritualists. Having thus shown himself to be no narrow partizan, he has proved himself the truer bishop.

THE
CHURCH PORTRAIT JOURNAL.



H. CHARLES RICHARDS.

Specially photographed by Mr A. E. Fradelle, 246, Regent Street, W.

H. CHARLES RICHARDS.

WE present this month a portrait of a layman who is not unknown by name, at least, in the world of politics and also of Church work. Mr. Henry Charles Richards was born in the parish of S. John, at Hackney, not far from the Rectory, in the year 1851, and was at an early age sent to a preparatory school at Brighton, and afterwards to the City of London School, where Dr. Mortimer was Head Master, and, subsequently, for a short period he was under the tuition of Mr. Matthew Gutteridge, at the Proprietary School, Gravesend. His tutor at once suggested that he should be trained for the bar, but it was about the last pursuit either the parents or the lad desired to entertain, and he entered upon a commercial career in the City of London.

Anxious however to obtain a higher level than that of those around him, he pursued his studies, although engaged in business pursuits, at some evening classes, and then entered as a student at the City of London College, which institution is now in a flourishing condition, but which owed its existence to the untiring labours of two City clergymen, Prebendary Mackenzie (who founded it and still acts as president), and Prebendary Whittington, formerly Head Master of the Lower School of the Merchant Taylors' College.

Mr. Richards principally turned his attention to the acquisition of modern languages, and also joined various debating societies in connection with the college and other kindred institutions. It was in the political arena that he soon began to make a mark, and became an authority on religious questions, whilst on Church and State controversies he was regarded as a specialist. The steady defence of Church principles soon brought him to the notice of Churchmen in London, and also in the provinces he delivered many an address on ecclesiastical questions. The advisability of joining the Bar was one day suggested to him in the course of a railway journey by a legal friend, and after some months' deliberation, during which he received much diversified advice, he determined to make a new start in life, and crossed the Rubicon.

Many of his friends thought he had made a great mistake in leaving a certainty for an uncertainty, but, like many other legal minds, Mr. Richards devoted for some years his energies to presswork, and managed to secure in the second year of his studentship at Gray's Inn the prize of the year, the Bacon Scholarship for proficiency in Legal and Constitutional History.

Whilst connected with the City, he acted for five years as hon. secretary of a large library used by young men at work in the City; and in 1876 he, with a few other friends, organized an appeal to the Corporation of the City of London to open their magnificent Free Library in the evening as well as during the working hours of the day. The petition, after the more than usual amount of work and attending committees, proved successful, and the boon has proved of great benefit to the rising generation of workers, whilst its value has been proved by the enormous number of evening attendants.

Mr. Richards also acted as corresponding secretary to a fund which was raised among the young men of the city of London, for placing some memorial in S. Paul's Cathedral, where they had been made to take an interest in its services and its history by the present chapter. Three windows *en frisaillie*, placed in the chapel of the Crypt have some time since been placed as the result of those manifold though small subscriptions, gathered by the committee of the Young Men's Fund.

From addressing public meetings on Church matters, prior to the general election, Mr. Richards found himself on the political platform, during the memorable struggle of March and April, 1880, and there is now hardly a county in England where Mr. Richards has not spoken on behalf of the cause which he so warmly espouses—that of the Conservative Party. He was called to the Bar in May of 1881, and, although it would be contrary to professional etiquette to make any allusions to his forensic skill, or to any probability of his success or failure, it is pretty well known he is not a briefless barrister. We have lately read in the public press that he has been invited to become the opponent of Mr. Charles Bradlaugh, at Northampton, should a vacancy arise through the passing of the Affirmation Bill; and, unless some other more acceptable gentleman is introduced to the constituency, we believe Mr. Richards is quite ready to undertake the by no means easy or pleasant task.

In November of last year, he was returned, as a result of his first electoral struggle, second on the poll as one of the members for the City of London on the London School Board, where he is a consistent advocate of fair play to Denominational Schools and of

possible economy in the administration of the School Board. We can only express a hope that a like success will attend him in his next campaign.

For a man like Henry Charles Richards, possessed of talent, energy, application, and almost dogged perseverance, the potentialities of the future can scarcely be overestimated. There was never, perhaps, a time in our country's history when greater opportunities lay before such a man than in the present day. With keen activity in the various schools and orders of religion, and with turbulent times around us and before us in the world of politics—these are days when zealous men with the courage of their convictions, and brains to back them up, may aim at playing a prominent part, and aspire to become leaders of men. Such a one is the subject of our present notice. It is a matter for congratulation that in religion he has ranged himself upon the Church's side, and in politics he has espoused the cause of that party which to-day stands alone as the champion of God and the King, the liberty of the subject, and the sanctity of the home. We offer Mr. Richards every hearty good wish in the life's work which, we trust, lies before him, and we shall be surprised if our readers do not hear more of him in the future.



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The Rev. W. HAY. M. H. ATKEN, M.A.

From a photograph by Messrs. Lock and Whitfield, Regent Street, W.

THE

REV. W. HAY. M. H. AITKEN, M.A.

WILLIAM Hay. McDowall Hunter Aitken was born in 1841, is the son of an earnest evangelical clergyman and mission preacher, the Rev. Robert Aitken, who died in 1873, when he was upwards of seventy years old. His father, at his birth, was the incumbent of S. John's Church, Liverpool, but afterwards removed to Cornwall, where for twenty years he laboured in a district, about which, perhaps, the best thing that can be said is that it never failed to furnish a field for hard and continuous effort. His father had an invincible objection to the idea of sending his son to a worldly public school. On one occasion a friend managed to obtain a presentation for him to Merchant Taylors' School,—a thing which most parents would have greatly prized. He put the paper into the fire, and only told his son of it some days afterwards. However, the boy being thrown on his own resources in this matter, and being left to acquire knowledge for himself, and for its own sake, may not have been wholly disadvantageous to him, for at least it had the compensating value of inspiring habits of independence and self-help, and may have helped to develope and foster a certain independence and originality of thought. He received some educational instruction from two neighbouring clergymen as well as from his father.

He seems to have been early impressed with the power of Divine truth, and to have begun to evangelise as a boy. Before he attained his sixteenth year, he was engaged in Sunday School teaching and in conducting cottage meetings. When he was seventeen he went on a visit to his uncle—the well-known Scotch evangelist—the late Mr. Hay McDowell Grant, of Arndilly. He was to deliver an address in the neighbouring town of Elgin, and so great was the interest awakened there that his uncle determined that he should accompany and assist him in a tour which he proposed making in the extreme North of Scotland, as a substitute for Mr. Brownlow North, who was prevented from coming as previously arranged. It was during this tour that Mr. Aitken first discovered that God had permitted him in some degree to inherit the evangelising gifts of his father. In the town of Thurso thousands flocked to hear him, and on one occasion no less than four thousand were addressed by this youthful preacher and his uncle. The work seemed to take the place by storm; from the children, amongst whom Mr. Aitken first began his work, it spread to the adults, and the whole place was stirred, and the revival *continued some months after the evangelist left.*

Unquestionably this early success exercised an important influence in his subsequent career in more ways than one. It indicated to him the work for which he was most suited, and at the same time stimulated him to prepare himself for it. The memory of this wonderful manifestation of Divine power served him in good stead in many a dark hour of intellectual doubt and conflict in his subsequent career. After reading for a few months with a private tutor, he matriculated at Wadham College, Oxford, at the close of the year 1859. Though he found himself extremely backward in all the elements of a classical education, he surprised his tutors by announcing his intention of reading for classical honours ; and, owing to his natural aptitude for mental philosophy, and especially for logic, he succeeded in obtaining a second class in classical honours. During the whole of his University career, Mr. Aitken continued his evangelical work, conducting a Mission Service regularly twice a week in a room in the suburbs of London.

After taking his college degree in 1865, Mr. Aitken found himself perplexed by the offer of no less than sixteen curacies, while two or three Oxford professors urgently pressed him to come into residence and seek to get a scholarship which he had a good prospect of obtaining. The motive which finally decided his choice was the visit of the widely-beloved Rev. W. Pennefather, Vicar of S. Jude's Mildmay Park, London, to Pendeen to persuade him to become his curate—a step which was recommended by his father. During his subsequent curacy with Mr. Pennefather at Mildmay Park, he was in sole charge of the large iron hall in which Mr. Pennefather held his conferences before the erection of his conference hall. In this Mr. Aitken found a regular congregation, and carried on continuous mission work.

In the year after, he married Miss Barnes, who had long been a close and devoted friend of his incumbent, and has proved in every way a worthy help-meet for him. Mr. Aitken has often been heard to say that in his Liverpool parish he considers his wife's work more successful and satisfactory than his own ; and certainly her self-denial, in surrendering so much of her husband's society, for the sake of the Lord's work, argues a devotion to that work not inferior to that of her husband. Deep and true was the affection which existed between the Rev. W. Pennefather and his curate ; and to his lot it fell, when that saintly man was called to his rest, to commit his remains to their last resting place.

In the year 1867 the celebrated twelve days' mission took place in London, and proposed to embrace men of all parties ; but as a decidedly High Church tone was given it by its originators, Mr. Pennefather was censured by some for permitting his curate to

take part in it. The sequel has however more than justified the fondest hopes that Mr. Aitken and other evangelical preachers who took part in the movement entertained, and, indeed, this mission may almost be looked back upon as the birth of a new era in the history of the National Church. In reference to his curacy with the Rev. W. Pennefather at Mildmay Park, Mr. Aitken has said, "As I look back to the five years during which I was connected with the ministry, I regard it as no small privilege that for eighteen months I lived under his roof and saw him as only a personal friend could see him—as a man who walked with God."

In 1871 Mr. Aitken was appointed by Messrs. Horsfall Brothers to the charge of Christ Church, Everton, where he remained for four years and a half. During this period, while endeavouring to be faithful to home duties of his position, he so mapped out his time as to give a considerable portion every year to mission work; and the Church of Christ at large has reason to be thankful that he followed this course. Perhaps the most remarkable blessing that ever dwelt on his labours was at Leeds, in the year 1875. Beginning with small things, his services went on swelling until at last the great Victoria Hall could not contain the thousands that flocked there. In the middle of the day the hall would be filled with some three thousand people, and at night anxious souls might be numbered by hundreds. About the same time Mr. Aitken energetically co-operated with Mr. Moody at Liverpool, to whom he continued to act as a sort of lieutenant during his stay in England.

Mr. Moody's influence and suggestions, combined with the precarious state of his wife's health, decided him to leave Liverpool and give himself up entirely to evangelising work, and, indeed, he clearly felt the double strain of parochial and mission work was wearing him out before his time. He resigned his living at Liverpool in the autumn of 1875, and settled at Holmesdale, near Derby. During the subsequent two years he conducted meetings, which were very largely attended, in churches at Huddersfield, Sheffield, Hull, Manchester, Blackburn, Nottingham, Hertford, Doncaster, Halifax, Birmingham, Newcastle, Southsea, &c., &c.

While Mr. Aitken is very definite in his views of elementary truth, he has an intense repugnance to party spirit, and has never taken a prominent part in any controversy. At the same time, with an intense desire to be liberal and charitable, Mr. Aitken combines a dislike for priestly pretension, and above all for the tyranny of the confessional. His preaching is characterised by simple statements of Gospel truth, delivered with intense earnestness, genuine pathos, forcible illustration, and a yearning desire to commend the truth to every man's conscience in the sight of God.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. PREBENDARY MEYRICK, M.A.

From a photograph by Mr. A. E. Fradelle, 246, Regent Street, W.

THE REV.

PREBENDARY MEYRICK, M.A.

THE Rev. F. Meyrick, son of the Rev. E. G. Meyrick, D.D., Vicar of Ramabury, Wilts, was elected Scholar of Trinity College, Oxford, at the age of sixteen, in the year 1843, and took his B.A. degree, obtaining a second class in classics, in 1847, when he was barely twenty. He resided in the University till the year 1859, and held various College and University offices, being Fellow and Tutor of Trinity College (1847-60), Public Examiner in Classics (1856), Examiner at Winchester (1856 and 1857), and at Rugby (1858), Examiner of the Johnson Theological Scholarship (1859), etc. In 1856-57, he held the office of Preacher at the Chapel Royal, Whitehall, and he has three times, at intervals of ten years, been appointed Select Preacher before the University (1855-56, 1865-66, 1875-76). During his residence at Oxford he took an active part in the questions that were agitating the University. Among these was University Reform, on which, in 1854, he published a letter to Sir William Heathcote on the "Clerical Tenure of Fellowships," which showed a prescient anticipation of those results of declericalising the Universities from which the Church is now suffering. Another burning question arose at the University on the publication of Mr. Jowett's Commentary on the Epistle to the Romans. The Vice-Chancellor appointed select preachers to deliver sermons at S. Mary's Church, in the Lent term, 1856, not in direct opposition to Mr. Jowett's statements, but in support of the tenets which he had assailed. The preachers chosen were Bishops Wilberforce, Baring, and Rigand, Dean Goulburn, Canons Pusey, Heurtley, and Bernard, and Mr. Meyrick. The sermons were afterwards published in a volume by the Vice-Chancellor under the title of "Christian Faith and the Atonement."

The controversy with Rome was proceeding during all this time, intensified by the perversion of Mr. J. H. Newman, in 1845. One of the first books published after that event, which loyally pointed out that every evil which men were complaining of in the Church of England existed in intensified form in the Church of Rome, was Mr. Meyrick's "Practical Working of the Church of Spain," for which the author received the thanks of Bishops Blomfield, Phillpotts, and Wilberforce. Of a like tendency and character was a series of articles published in the "Christian Remembrancer," showing how inferior the morality of the Church of Rome, as taught by the authorised exponent S. Alfonso Liguori, is to that inculcated by the Church of England. These articles were collected in a volume in 1856, together with a controversial correspondence with Cardinal Manning, under the title of "Moral and Devotional Theology of the Church of Rome." Mr. R. L. Wilberforce's "Inquiry into Church Principles," which he issued when he left the Church of England, called forth an "Examination" by Mr. Meyrick, first published in the "Christian Remembrancer," which was pronounced by Mr. Keble to be an adequate reply to Mr. R. L. Wilberforce, and was approved by his brother the Bishop of Oxford.

Some of the Whitehall sermons were published in a volume called "The Outcast and the Poor of London," which dealt exhaustively with the moral evils of London and their remedy. A selection from Mr. Meyrick's University sermons has also been published, the chief aim of which is to combat the intellectual difficulties of students at the University. After leaving Oxford Mr. Meyrick became one of Her Majesty's Inspectors of Schools, and so continued for ten years. His first year as inspector was spent in Cornwall, where he took part in the agitation for the Cornish Bishopric. In 1860, he was transferred to Norfolk, which was his district for the next nine years, the school teachers presenting him on his resignation with a copy of Wordsworth's Commentary.

During this time he contributed an article to the "Quarterly Review," directed against some of the provisions of Mr. Lowe's New Code (1860), and various articles to "Smith's Dictionary of the Bible," e.g. : "Antichrist," "Church," "Confirmation," "Ex-communication," "James," "Mary," "Prophet." In 1868, he was presented to the

living of Blickling, in Norfolk, by the Marquis of Lothian, whose tutor he had been at Oxford, and shortly afterwards he was appointed Examining Chaplain to the Bishop of Lincoln and Prebendary in Lincoln Cathedral. Since this time his pen has not been idle, as shewn by articles in Smith and Cheetham's "Dictionary of Antiquities," *e.g.* "Matrimony," "Prohibited Degrees," "Festivals of S. Mary," a commentary on Joel, Obadiah, and the Epistle to the Ephesians in the "Speaker's Commentary," on Leviticus in the "Pulpit Commentary," etc.

In 1853, Mr. Meyrick was instrumental in founding the Anglo-Continental Society, for making known on the continent the principles of the English Church, and promoting the principles of the Anglican Reformation, of which he has ever since been secretary. In this capacity he has co-operated with Bishop Reinkens, Bishop Herzog, Dr. Von Döllinger, and the leaders of the Old Catholic Movement, having attended the Bonn Conference of 1875, and written or edited many manuals containing statements of the doctrine and discipline of the Church of England. Crockford's "Clerical Directory" enumerates forty publications of which he is the author, and twenty-five which he has edited.

In 1868, Mr. Meyrick, being a candidate for an educational post then vacant, had to print a collection of testimonials, from which we select the following by Bishop Samuel Wilberforce :—"The Rev. F. Meyrick is most intimately known to me. He is in my judgment from actual ability, high attainments, formed habits, religious character, theological learning, soundness in the faith, and habitual moderation, eminently qualified for the post.—S. OXON."



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The Rev. CANON LLOYD, M.A.

From a photograph by Messrs. Downey & Carver, Blakett Street, Newcastle-on-Tyne.

THE

REV. CANON LLOYD, M.A.,

Vicar of Newcastle-on-Tyne.

THE Rev. Arthur Thomas Lloyd is the second son of the late Rev. Henry Lloyd, Vicar of Cholsey, near Wallingford. He was born in the year 1845 ; and having entered as an undergraduate at S. Edmund's Hall, Oxford, graduated about the year 1868 ; in the same year he was ordained by the late Bishop Wilberforce, and licensed to the curacy of his father's parish of Cholsey. His father was a member of the old Evangelical School, though the uncompromising vigour of his principles was happily leavened by the gentleness and sweetness of his character, and his son, while sympathising himself with a different school of thought in the Church, has evidently inherited the happy combination of firmness of conviction and mildness of character which have rendered his ministrations so efficient and acceptable. Indeed, while a High Churchman in his principles, he is eminently Evangelical in the highest and best sense of the word. Clear in his acceptance and enunciation of Church doctrine, but thoroughly impregnated with the sweetness of the Gospel of peace, and seeking by all the power of loving influence and example to persuade men to a faithful discipleship of the Lord Jesus.

In 1872 he left Cholsey, having been appointed by Bishop Mackarness to the sole charge of the parish of Wallington, the incumbent of which was absent from ill health. There he found an empty church and crowded dissenting chapels—the usual results of a lifeless ministry. But the powerful preaching, earnest ministrations, and self-denying example of the young curate soon produced a very different state of things. The chapels were emptied, the church filled, and the people of all ages and classes rallied round him and supported him. Shocked by the intemperance existing, and by the wickedness produced by the drinking habits of too many of the population, Mr. Lloyd became a total abstainer, and endeavoured by precept and example to reclaim the fallen and to encourage habits of thrift and sobriety.

In 1876 the present Dean of York, then Archdeacon of Buckingham, having through ill health, resigned the Vicarage of Aylesbury, which he had held only a few months—it was conferred by the Bishop of Oxford on Mr. Lloyd. Here a large and onerous field of work was opened before him. The parish church had been admirably restored at great expense by the present Dean of Lichfield when Vicar of Aylesbury, and a very high prestige for good and efficient parochial work had been established by the unwearied labours of himself and his curates. But Mr. Lloyd soon showed that he was admirably adapted to carry on the good work and to give fresh life and efficiency to all the traditions and memories of the past. His plain, forcible, and loving practices soon increased the already large congregation attending the parish church, and the addition of Communicant's Meetings, Parish Guild, Temperance Society, &c., speedily enlisted the sympathies of all ages and classes. Amongst other useful works, he established an Educational Finance Committee composed of representatives of the British School as well as of the National Schools of the town, and by thus combining the influence of Churchmen and Dissenters, the town was systematically canvassed for subscriptions and the establishment of a School Board averted.

During the incumbency of the Dean of Lichfield a school had been established in a District of the parish and a service held there on Sunday evenings. The increasing population in this part rendered it desirable that wider provision should be made for their spiritual needs, and accordingly Mr. Lloyd obtained suitable plans from Mr. St. Aubyn, and energetically set about to raise the required funds. The parishioners cordially responded to his appeal, to the utmost of their powers, and at a Bazaar which was held in aid of the funds in the Corn Exchange, they and the county families of the neighbourhood, including the Duke of Buckingham and the Ladies Greville, testified to the esteem with which Mr. Lloyd was regarded by them by holding stalls, and personally and actively participating in the labours of two very successful days ; and the new church was consecrated last April.

In 1882 the Rev. Ernest Wilberforce was consecrated to the See of Newcastle, and he then afterwards selected Mr. Lloyd to fill the Vicarage of that important city then vacant by the appointment of the Rev. Henry J. Martin to the Archdeaconry of Lindisfarne.

When Mr. Lloyd went to Newcastle-on-Tyne, Church affairs were in an interesting transition state in the newly-made city. The old *régime* which had held sway for years

had not done much to increase Churchmanship in the borough, and it is, indeed, questionable whether the Church had even held her own amongst the population. Every phase of Church-life was of the same proverbially "flat, stale and unprofitable" order, and on the whole Churchmanship in Newcastle meant a condition of conventional "respectability"—and that was all. A move in the direction of better things had already been made by the earnest indefatigability of Archdeacon Watkins, who himself undertook without stipend, the licensed curacy of one of the most fossilised of the Newcastle parishes, and speedily wrought wonders amongst the people. Then there was the death of good Bishop Baring, and the consequent appointment of a new head of the Diocese. This came in the person of Bishop Lightfoot, who swept things even cleaner than most episcopal new brooms are apt to do. Next followed the Church Congress of 1881, which revealed the Church of England to the Tyneside people in altogether a new light, and which was perhaps the most remarkable and profitable of the many splendid annual gatherings of Churchmen during the past score of years.

Close upon this came the establishment of the new See, with Newcastle for the seat of its Bishop, and the grand old parish church of S. Nicholas for its Cathedral. All these events followed one upon another in quick succession, and when Vicar Martin of Newcastle saw his way to accept the *otium cum dignitate* of the Archdeaconry of Lindisfarne, the way was cleared for the commencement of a new and vigorous vicariate. The hour had come, the place was vacant, and it was not long before the man was found to fill it, in the person of Canon Lloyd.

Bishop Wilberforce had known Mr. Lloyd as a fellow-helper in mission and temperance work, and had had many opportunities of becoming acquainted with his character and capacities. The result already shows the wisdom of his choice, and the Northern Diocese as well as the Cathedral City of Newcastle has reason to be grateful to the Bishop for bringing amongst them one whose work, influence, and example cannot but cheer the heart and strengthen the hands of all true friends of the Church of England.

Mr. Lloyd is still a stranger in his present sphere of duty, so remote from the scenes and labours of his early life, but the interest and good wishes of his friends follow him, and anticipate for him, if he is given life and health, the same regard and loving confidence amongst the people of the North, as he has engaged so long (and retains still) amongst all those who have heard him in the South.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. JOHN STORRS, M.A.

Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.

THE
REV. JOHN STORRS, M.A.,

Vicar of S. Peter's, Eaton Square.

THE new Vicar of S. Peter's, Eaton Square, comes from an old Yorkshire family, and is the eldest son of the late Rev. John Storrs, M.A., who for so long a period as thirty years was Rector of Cornwallis and Wolfville, Nova Scotia, and Rural Dean of the district in which those towns were situated. He went there in 1839 as a missionary for the Society for the Propagation of the Gospel, and it is interesting to note that this place of his labours was selected by the late American poet, Longfellow, as the scene of his famous poem *Evangeline*.

The subject of this notice was born at his father's home in the New World, on April 18th, 1847, and at the age of twelve he was sent to school at Windsor, Nova-Scotia. From this school he was not long afterwards compelled to retire, in consequence of an accident which unfortunately deprived him partially of the sight of one eye. In 1861 he was sent to England, and became a student at a private school at Clifton, Bristol. He worked with considerable distinction, gaining several prizes, and in 1864 he was a successful competitor for a scholarship of £40 a year, tenable for six years, at King's School, Rochester. In the following year he added to this success by gaining another scholarship of £40 a year at Pembroke College, Cambridge.

At Pembroke College, Mr. Storrs came out in the Mathematical Tripos sixth senior op., and in athletics as well as mathematics he gained distinction—being selected as one of the oars in the first boat of his college. Leaving Cambridge he returned to Nova

Scotia, spending a year there, and in Canada and the United States, during a portion of which time he undertook private tuition. Under the license of the Bishop of Nova Scotia he acted for two months as lay reader in his father's parish, during the latter's enforced absence in England. Returning to this country, Mr. Storrs was ordained deacon on Trinity Sunday, 1871, and he took Priest's orders exactly two years later.

Mr. Storrs' first curacy was served at S. Mary's, Bury S. Edmund's, where he stayed for two years, engaged in ordinary parochial work, and pursuing with keen zest the studies which were to him so congenial. Through becoming specially attracted by some of the devotional writings of the Rev. Canon G. H. Wilkinson, then the Vicar of S. Peter's, Eaton Square, and now recently appointed to the Bishopric of Truro, vacant by the translation of Dr. Benson to the See of Canterbury, Mr. Storrs determined to seek for a curacy under that famous West End clergyman, in order that he might gain experience of that skill in organization for which Mr. Wilkinson was so celebrated, as well as gratify his wish for being brought into close personal contact with one for whom he had conceived so strong an admiration. His endeavour in this direction was successful, and at Christmas, 1873, Mr. Storrs was licensed as one of the numerous staff of curates of S. Peter's, Eaton Square. The winter of 1876-7 he was obliged to spend in Algiers, owing to severe weakness of the throat.

In 1880 Mr. Storrs was presented to the living of S. James's, Bury S. Edmunds, by the patron, Arthur M. Wilson, Esq., and he began work there at Advent in the year above named. In February, 1881, he married the eldest daughter of Major Cockayne Cust, of Ellesmere, Salop.

Mr. Storrs has always had a peculiar attachment to mission work, and for this kind of labour he has manifested more than usual ability and power. We believe he took some part in the great London Mission of 1874, and he was one of the selected preachers at the Leeds Mission in the beginning of the present year. He has also acted as one of the special preachers at the mid-day services at S. Paul's Cathedral during Lent.

Thus far, up to the present year, Mr. Storrs' career had been an unusually eventful and changeful one, but a still greater and more remarkable change was in store for him. He had originally worked as a curate at Bury S. Edmunds, and had gone back there as a beneficed clergyman. Between these two appointments he had worked at S. Peter's, Eaton Square, as licensed curate; he was to return there as Vicar of the parish! On the death of Archbishop Tait, and the appointment of Bishop Benson to Canterbury, a new Bishop was needed for Truro. With rare wisdom the Crown selected Canon Wilkinson for the Cornish See. Thus became vacant the valuable and important West End London parish in which he had laboured since 1869, and great was the speculation as to whom would be offered the honourable yet arduous post. There was no difficulty in finding aspirants and applicants in plenty. It was one of the prizes of the Church, and not a few of the clergy prominent in high places considered they had claims vastly superior to those of anybody else. Speculation was at its highest pitch, when almost general astonishment was caused by the report that Mr. Storrs, the former curate, was to be the coming vicar. The announcement proved to be a correct one, the appointment was duly made, and within the past few weeks the new vicar has entered upon his living and its duties.

Here we must leave him. We are, we believe, correct in saying that his appointment has been due to no especial friends in Cabinet or at Court, but rather to that reputation which his former labours at S. Peter's so amply won for him. That this reputation will be sustained and heightened by his tenure of office no one who knows his past career can doubt; and all will join in the earnest hope that health and strength will be granted him to carry on his abundant and fruitful labours.





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The Rev. JAMES BATTERSBY.

Specially photographed by Mr A. E. Fradelle, 246, Regent Street, W.



THE
REV. JAMES BATTERSBY,

Vicar of S. James's, Sheffield.

THE Rev. James Battersby was born in the village of Worston, near Clitheroe, in Lancashire, on the 26th of February, 1823. In his youth he was destined for business, and showed great aptitude therefor. To his early training in business habits he often alludes, as an excellent preparation for those secular duties which the circumstances of a ministerial career have so frequently imposed upon him. While still a very young man he became a teacher in S. James's Sunday School, Clitheroe, and in a short time rose to the honourable position of superintendent. He assisted the vicar of the parish in pastoral visitation, in holding cottage meetings and bible classes, and, indeed, there was no parochial work into which he did not throw himself, heart and soul. The vicar of the parish, the Rev. W. Morgan, often urged him to abandon his worldly prospects, and enter the ministry of the Church of England. For several years Mr. Battersby was agitated by a terrible mental struggle as to which course he should finally adopt. In 1847, however, he met with Mr. (now Dr.) Baylee, the first principal of S. Aidan's College, and was induced by him to become one of his first students.

Mr. Battersby was very soon introduced by Mr. Baylee to Dr. Sumner, then Bishop of Chester, afterwards Archbishop of Canterbury. The good Bishop addressed Mr. Battersby in the kindest terms, promising not only to ordain him, but to find him a curacy if necessary. Mr. Battersby passed his College course with great credit to himself, and with entire satisfaction to his Examiners. After he had obtained the usual "Divinity Testimonium," at the close of 1849, the curacy of S. Simon's, Liverpool, was offered to him by the highly esteemed vicar, the Rev. J. R. Conor. Dr. Graham, then Bishop of Chester, having accepted Mr. Battersby as a candidate for Holy Orders, ordained him deacon in February, 1850, and priest in March, 1851, to the above curacy. The heavy work in this parish soon told upon Mr. Battersby's constitution, and he was re-

commended by his medical adviser to seek lighter duty and a more healthy locality. He then removed to the pleasant curacy of Holy Trinity, Huddersfield, where he laboured with great acceptance for three years. Here his earnest character and genial disposition won him many friends. In 1854 he took charge of the nominal district of Newport and Gilberdyke, near Hull. During a residence of two years in this district he was the means of gathering together a large congregation, of forming a church and school, and of organising all requisite parochial machinery.

In 1856 the late Dr. Sale, Vicar of Sheffield, having heard of the arduous and successful labours of Mr. Battersby, offered him, through a friend, the nominal district of Porter Street, Sheffield, which he was persuaded to accept, and where for twenty-two years and a half he laboured with untiring zeal, facing and overcoming the greatest obstacles, and ultimately seeing his efforts crowned with success. In this new district Mr. Battersby's energy and patience were tested to the utmost extent. His early business habits, his practical common sense, and his experimental knowledge of pastoral work fitted him in a peculiar manner for the trying task before him. The new district of Porter Street, now known as the parish of S. Simon, was one of the poorest and most neglected parts of Sheffield. He began his ministerial work therein by preaching in the streets, courts, and alleys. An "Upper Room" was soon taken, and very humbly furnished with a few benches. A congregation was collected, and in less than twelve months a "Working Men's Committee" was formed, with Mr. Battersby as chairman, to consider the desirability of canvassing the district and raising funds for a church. At first they were encouraged to press forward, but in a short time difficulties arose on every hand. The "working men" were disheartened, and many of Mr. Battersby's best friends counselled him to lay aside all idea of providing a church for the district. Nothing daunted, he still persisted in his efforts, saying: "I have counted the cost." The very poor, who had nothing to lose, stuck to him, but those who had means forsook him and fled. Towards the end of 1857 a general Baptist chapel, situated in the very centre of the district, was for sale. After many conferences with the vendors, this building passed into the possession of Mr. Battersby and his "working men." By degrees the chapel was transformed into a church, schools were erected in 1865, the church itself was consecrated on the 19th of May, 1866, and finally in 1867, no less than *eleven* years after Mr. Battersby's settlement in Sheffield, a district was assigned and an endowment obtained. In proof of Mr. Battersby's capacity for work it may be stated that he wrote and posted nearly 25,000 letters and circulars with his own hands in raising funds for the church,

schools, and parsonage of S. Simon's parish. Surely such perseverance and self-denial have rarely been equalled, even in the Church of England. In 1877 he was appointed a surrogate for the diocese of York, and in 1879 he was presented by the Rev. Canon Blakeney, D.D., Vicar of Sheffield, to the living of S. James's, in the same town.

Mr. Battersby is not only known as a practical business man, a thorough organiser of parishes, and a good pastor, but he excels also as an able preacher and a faithful expounder of God's Word. His name is a familiar one in many large towns, and his published monthly sermons, which have been preached in London during the last ten years, have a wide circulation. Although Mr. Battersby's sermons are extemporaneous, no hearer can fail to remark that the most thoughtful care has been bestowed upon their preparation. With an attractive lucidity of expression and arrangement he develops the successive points of his argument in the most logical manner, advancing text after text of scripture in support of each position, and giving from memory both chapter and verse with wonderful exactness. Now and again he interrupts the course of his argument to make a powerful and direct appeal to the hearts of his audience, and then indeed the visible earnestness and sincerity of the preacher transfigure his language into more than eloquence. Throughout the whole sermon the people listen with the keenest attention, the majority keeping their bibles open before them, and verifying each quotation as it falls from the lips of their pastor. The congregation thus occupied has the air of an immense bible class. Nor is the sermon forgotten as soon as it is finished: many of the people, as they return home, make it the subject of their conversation, and often in the ensuing week they meditate upon it—endeavouring with the help of their bibles to follow out whatever lines of thought Mr. Battersby may have suggested to their notice. To the poor and distressed he is especially welcome, for he possesses what is worth more than gold and silver—a patient ear and a sympathetic heart. Although decided in his own views, he is always respectful and considerate towards those who differ from him. He is slow to promise, or make an engagement, but having once done so, he never fails to keep the one or the other. He is naturally of a retiring disposition, but when necessity arises, he comes forward with all boldness in defence of the truth. The conformity of his life and doctrine have gained for him universal regard; and his opinion of passages in Scripture is often sought by his brethren, and received with the greatest deference.

Mr. Battersby has no curate, but takes all the duties himself. He is still vigorous and healthy, and never preaches less than four or five times a week. He acts like a man who is equal to any amount of work.

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The Rev. G. C. OMMANNEY.

Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.

THE
REV. G. C. OMMANNEY,

Vicar of S. Matthew's, Sheffield.

THE Rev. George Campbell Ommanney began his ministerial life, after taking his degree at Oxford, as assistant curate of S. Frideswide's, Oxford. He was ordained deacon by the present Bishop of Oxford, in Advent, 1873, and priest in the following year. In Advent, 1875, he began work in Bristol in a large and rapidly growing suburb, part of the hugh parish of Bedminster, known as Knowle, or perhaps more popularly as Totterdown. The Rev. R. J. Ives had been in charge of this district since the Lent of 1874, and after some months of single-handed work, the advent of a fellow-worker, young, zealous, and devoted, was an event full of joy to him, and one destined to be fraught with good to the mission district of Holy Nativity, Knowle. This was not the first meeting of the two priests who were to work for several years together in perfect harmony and the closest friendship. Some years before, Mr. Ives was celebrating the Holy Eucharist at the grand old church of S. Mary the Virgin, Bloxham. An Oxford undergraduate served that morning at the altar—no other than Mr. G. C. Ommanney. Little did either priest or server think how closely their lives would run side by side in the years that lay beyond.

It was at Knowle, mainly, that Mr. Ommanney gained his ministerial experience and developed those powers of work and organization which in so high a degree contributed to the success of the Holy Nativity Mission.

In some ways Knowle was a good place for a priest to begin his work. Catholic teaching of the very plainest and simplest character, and hearty congregational services had marked the mission from its first starting. The population, almost entirely of the working classes, appreciated in a remarkable manner the effort made for their spiritual well-being; and Mr. Ommanney's systematic and careful visiting brought him into friendly relations with many in the district where his special work lay. Many souls were led through his preaching and pastoral visitations to accept the grand verities of Catholic Christendom, and to seek individual teaching in preparation for the sacraments of the church. This individual teaching was always an important feature of the Knowle work, and one upon which the clergy greatly relied for lasting results of their labours. Many souls were brought to their first confession and first communion through Mr. Ommanney's instructions, and he soon became a very careful and safe guide to the many persons, men, women, and children, who put themselves under his spiritual care.

He was always very great with children. The classes for boys and girls were his favourite work, and the Knowle children were simply devoted to him. At school treats or choir parties Mr. Ommanney was always to the fore. Mr. Ommanney's preaching was marked by great simplicity and "plainness of speech," his hearty earnestness convincing his hearers that "this man believes every word he says." Although the work of this mission priest lay principally in his own district, he yet found time to undertake the duties of secretary to the Bristol Branch and the Bristol and Clifton District Union of the E.C.U., and his powers of organization and his careful attention to details made the E.C.U. a far stronger body in the neighbourhood than it had ever been before.

In 1882, to the exceeding sorrow of the faithful at Knowle, it became the clear duty of Mr. Ommanney to take a sorrowful farewell of the good people he loved so well, and begin new work in a new place. The Vicarage of S. Matthew's, Sheffield, was offered to him by the present Premier. Though the parish was situated in the very heart of the blackest and most smoky part of Sheffield, and though the income of the vicarage was

very small, Mr. Ommanney felt that the call of duty was clear. He began his work on the 18th of June, 1882. From the first he adopted a ritual of the very simplest character, hoping that a conciliatory line, carried on with kindliness, would best be calculated to win a congregation nurtured unhappily in the very narrowest of Puritan traditions. On the whole Mr. Ommanney's work at S. Matthew's has been marked by great and successful results. Good works are, however, rarely allowed to go forward without opposition; and some trouble has been given to the Vicar of S. Matthew's by a few parishioners under the influence probably of Puritan outsiders. Complaints of the most frivolous kind to the Archbishop; irreverent brawling in church, and various petty annoyances have been the chief features of the opposition against which Mr. Ommanney has had to contend. He has met them with calm patience, sustained by the certainty that no weapon formed against the cause of God's Church and His Truth can prosper. Those who know him best feel confident that if he continues in health and strength, he will do, through God's grace, a great work at Sheffield, for which his labours at Bristol were but the prelude and the preparation.

[We are indebted to an old friend of Mr. Ommanney's for the foregoing biographical sketch. We print it as written, without expressing any opinion upon what some will consider the debateable points therein contained.—Ed. C.P.J.]

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The LORD BISHOP OF WORCESTER.

Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.

THE LORD BISHOP OF WORCESTER.

THE Bishopric of Worcester dates from about a century and a half before the time when King Egbert united the Heptarchy, and the Right Rev. Henry Philpott is the one hundred and second occupant of the See. He is a son of the late Mr. Richard Philpott, of Chichester, and was born in the year 1807. On leaving school he proceeded to St. Catherine's College, Cambridge, where he graduated in 1829, obtaining the distinguished position of Senior Wrangler, and Smith's Prizeman, and first-class in classical tripos. In 1831 he was ordained deacon, and priest in 1833, and became master of his college in 1845, and chaplain to the late Prince Consort in 1854. He has also filled the office of Vice Chancellor of the University. In 1861 he was consecrated Bishop of Worcester. The diocese consists of the counties of Worcester and Warwick, with a population of about a million, and an acreage of a little more than a million. The work of administering the ecclesiastical affairs of this large district (which includes Birmingham and a portion of the Black Country) is necessarily very arduous, and the amount of writing which it involves is alone enough to tax to the uttermost the powers of any ordinary man. But the Bishop is not an ordinary man, and keeps abreast of his multifarious duties, notwithstanding advancing years, in a way that obtains the admiration of all who have to do with him. He employs no secretary, but writes all his own letters, which are wonderfully clear and concise, and always kindly in tone.

After twenty-two years' residence at Hartlebury Castle, his episcopal seat, near Kidderminster, the Bishop has a thorough knowledge of the diocese over which he has so long presided. He knows his clergy well, down to the most obscure curate, and has an extensive acquaintance with the laity. Six years ago, when it was proposed to divide the diocese in order to diminish the Bishop's labours, he declared that "the severance of the Archdeaconry of Coventry from the diocese of Worcester, if it were done during my tenure of the See, would indeed be a great and real grief to me, for it would break my official connection with a large number of persons, both clergy and laity, whom the experience of many years has taught me to regard with feelings of strong affection, and with whom my intercourse has been to me a source of unmixed pleasure." Such happy relations between the flock and their chief pastor are the natural result of the unflinching courtesy and kindness with which the bishop treats all with whom he has to do. The gentleness and charity with which he executes his office are remarkable.

It is impossible to suspect the Bishop of Worcester of prejudice or passion. His judgment is marvellously calm and candid and unbiassed; and, in settling the many com-

plicated and difficult questions which are submitted to his decision, he possesses in a remarkable degree the faculty of discerning the real point at issue and separating it from all extraneous considerations. Hence it has come to be the case that, within the diocese of Worcester, no one would think of questioning the justice of the Bishop's judgment; and a request from him carries as much weight as would attach to a command from any other ruler. Only once has his authority been set at defiance, in a case which obtained some temporary notoriety a short time ago, and which is now happily at an end. No diocese is more firmly ruled, nor with less display of authority, than that of Worcester. The Bishop is not a pulpit orator, and cannot be ranked amongst popular preachers, but his extemporaneous addresses are singularly effective on account of their plain piety and religious earnestness. He does not speak unless he has something worth saying, and then he says it with grave simplicity and evident goodwill, and in a voice which is particularly distinct and pleasing. His charges are models of lucid statement, and show a profound knowledge of the law both of Church and of State, as well as a sagacious appreciation of the needs and dangers of the time.

The diocese of Worcester is the only one which has no Diocesan Conference, and two years ago an address was presented to the Bishop in favour of holding such a conference periodically. His lordship has accordingly stated his view of the matter in the charge which he delivered a couple of months back. He says:—"The difficulty appears to me insuperable of devising any method of securing such general attendance of the laity as would invest the resolutions of the proposed conferences with the respect due to the opinions of the clergy and laity of the diocese upon ecclesiastical questions. The danger seems to me to be real and great that the opinions of those persons, who might be good enough to assume the responsibility of representing the laity of the diocese in such conferences, may be regarded by the world at large as the opinions of a small ecclesiastical party, rather than the deliberate judgment of the whole lay body. I cannot think that the lay members of the Church of England in any diocese will accept the resolutions of a conference as the true expression of their opinions until means are found to give them collectively by competent authority a voice in selecting the persons by whom resolutions should be passed. . . . Urged by a strong sense of the need of some properly constituted Church body, which might be entrusted with authority, to consider and determine from time to time such ecclesiastical matters as might be submitted to it, I joined not long since in a petition to the Queen, that Her Majesty would be graciously pleased to issue a Royal Commission to enquire and report upon the best method of creating a lay body of members of the Church of England, which may, in conjunction with the convo-

cations at Canterbury and York (duly reformed and combined for that purpose) prepare and submit to Parliament from time to time such measures as they may deem best calculated to promote the well-being and increase the efficiency of the Church of England. If such a Church body could be satisfactorily formed and entrusted with the proposed authority and functions, it might be hoped that the Legislature would be content to commit to it the absolute determination of many matters of detail, the settlement of which, as questions arise from time to time, is of much importance to the well-being of the Church, but for which it can hardly be said to be desirable to seek the action of Parliament."

His Lordship does not attend Parliament, finding perhaps that ruling a diocese is enough without the additional labour of taking part in the national legislature. Nevertheless, he has paired in favour of the Deceased Wife's Sister Bill. There can be no stronger testimony to the affectionate veneration with which the Bishop of Worcester is regarded by his clergy than is afforded in connection with this matter. At the conclusion of his charge delivered in the cathedral last June, they held a meeting in the deanery close by, to protest against the very measure for which their diocesan had paired, and which they believe to be against the Divine and moral law. The Bishop was not present, but all that was said was full of profound respect for him and of conviction that he had taken up his position from the most conscientious considerations. The warm feeling of the meeting on this important moral question did not for a moment diminish the reverence in which the character and attainments of the Bishop are held by those who were present.

Bishop Philpott is married, but has no issue. Mrs. Philpott has been a true helper in all his toils, and is beloved throughout the diocese. During the last five years she has been totally blind, yet is still able to write her own letters and to take a part in many of the useful works which the wife of an English bishop ordinarily performs.

The Bishop was a valued personal friend of the late Prince Consort, who, with the Queen, had a great regard for him. A distinguished layman of his diocese has thus appropriately spoken of the bishop:— "His work perhaps is little known outside of his diocese, but there many can testify to his unbounded and quiet liberality in the promotion and formation of new parishes, the erection of new churches, &c., whenever they are needed, in Birmingham, in Worcester, and elsewhere in the diocese. His calm and clear judgment, the devotion of his time and energies, still active, to the profit of the diocese, his quiet, unassuming, holy character and life, and his unbounded generosity are evidenced by the esteem and respect and affection of his clergy and the laity with whom he has been brought in contact."

THE
CHURCH PORTRAIT JOURNAL.



The Rev. ROBERT JAMES IVES.

From a photograph by Messrs. Villiers and Quirk, 46, Park Street, Bristol.

THE
REV. ROBERT JAMES IVES.

[Communicated.]

ABILITY, hard work, and self-devotion do not always lead to promotion in the Church, nor do they always receive their due acknowledgement from those who are the chief pastors of the flock of Christ. The story of the Rev. Robert James Ives and his dismissal from his work at Knowle, Bristol, is an illustration of this. He has received cruel treatment, but has acted with such submission to his diocesan, and has done so little to call public attention to his case, that he has not received so many expressions of sympathy from Churchmen as others whose cases have attracted more general attention.

Mr. Ives began his ministerial work at Wigginton, a small country village in Oxfordshire, about seven miles from Banbury, having been ordained deacon in 1863 by the late Bishop Wilberforce. In 1867 he went to Clewer to work under Canon Carter, and was ordained priest shortly afterwards. He remained at Clewer for about seven years, and during that time became known as an earnest and successful mission preacher. He took part in the London Mission of 1874, and, before that, in the missions at Barrow, Louth, Retford and other places, sometimes alone, sometimes in company with such other priests as Father Rivington and the late Father S. W. O'Neill, who was one of his greatest friends. Since leaving Clewer, owing to excess of work at Knowle and decline of strength, he has only preached three missions, at Frome, Roath, near Cardiff, and S. Matthew's, Sheffield, but in all those places he is lovingly remembered by those for whose souls he has done the greatest good a man can do.

During the latter part of his stay at Clewer, he was curate in charge of All Saints', Dedworth, a small mission church in the parish of Clewer, and there his work was remarkably successful. Knowle was in 1874 a large and growing district of the parish of S. John's, Bedminster, with about 5,000 inhabitants. A good work had been carried on there for nearly nine years in a wooden church. In 1871, a large Byzantine chancel had been built and the old wooden church attached to it as a nave, affording accommodation for about 450 people. The district had been worked by a curate in charge under the supervision of the late Rev. H. G. Eland, Vicar of Bedminster. At the time we are writing of, the curacy had been vacant some months, and the care of the district was offered to and accepted by Mr. Ives. The Bishop of Gloucester and Bristol had promised

Mr. Eland that he would consecrate Holy Nativity Church directly it was ready, that a new parish should be formed, and that Mr. Eland should appoint any priest he liked to the incumbency of the new parish. Mr. Ives went to Knowle with the promise that he should be the first vicar and began his work with that understanding. There was at the time a debt of about £700 on the building fund of the church. For a year and nine months Mr. Ives worked alone, and in Advent, 1875, was joined by the Rev. G. C. Ommanney, the present vicar of S. Matthew's, Sheffield. The work of the district went on growing steadily until the Lent of 1877, when a general mission was held in Bristol. The mission preachers at Holy Nativity Church were the Rev. A. G. Mortimer, then curate of Frome, and the Rev. Wentworth Watson, vicar of Monmouth. Both preachers taught with eloquence and power the whole Catholic Faith, as set forth for English Churchmen in the Prayer-book, and the result was marvellous. The church was crowded in such a way that it was impossible to get in all the people who wished to gain admission. The communicants were almost doubled, and the parish priests had to work almost by day and night to instruct and help those who had been touched by the mission work. It became absolutely necessary to enlarge the church, and it was determined at the same time to make an effort to get the church ready for consecration. Relying on the Bishop's promise, and expecting therefore that Mr. Ives would be made first vicar of the new parish, the people and friends of the church worked hard, the debt was paid off, and sufficient money raised to commence work.

The plan was to put in all the foundations, to build the aisle walls and part of the west wall, and to cover this with a good temporary roof. The work cost about £1,800, and was accomplished without stopping the services of the church for one Sunday. When all was ready, application was made to the Bishop to consecrate the church, but he declined to do so. Various grounds were given for the refusal, but at last it became apparent that the real ground was that Mr. Ives had shown sympathy with the Rev. A. H. Ward, whose church, S. Raphael's, had recently been closed by the Bishop, and this was a crime which could not be passed over, which no amount of zeal, ability, or hard work could condone. The vicar of Bedminster declined to nominate any other priest, and the work at Knowle went on for some years. The district increased to about 10,000, and another priest, the Rev. J. R. W. Stafford, joined those who were already at work.

In 1881 a commission for Church extension in Bristol recommended that Knowle should be separated from Bedminster, and as funds were forthcoming, the Bishop obtained the power of dividing the parish and appointing a vicar himself. On this Mr.

Ives readily withdrew his claim, and this year the Rev. and Hon. A. Hanbury-Tracy, a clergyman holding precisely the same views as Mr. Ives, and determined to carry on his work on the same lines, was appointed vicar. Mr. Ives had been working on for nine years in the parish with a very small stipend ; he had paid off the debt on the church ; he had raised nearly £2,000 to build part of the church. Through his work the communicants had increased from 70 to more than 400 ; the church again after its enlargement had become crowded ; his influence in the place was such that in 1880 he was returned for the School Board at the head of the poll by a large majority ; his health had been impaired through hard work, and yet he was considered unfit to become the vicar of the new parish, simply because he showed sympathy with a brother priest who was in trouble.

Mr. Ives is a thorough English Churchman, teaching the whole of the Church's system with fidelity and clearness. The influence he exercises over all who come into contact with him is gained in a measure by his ability and knowledge, but still more by the exquisite gentleness and firmness of his character. The Knowle clergy were always of one heart and one mind, full of affection one for another, and this was owing to Mr. Ives's exceeding gentleness and kindness of disposition. His influence, perhaps, is most felt through his eloquent preaching and in the direction of those who resort to him for advice or confession. Of the latter, little can be said here, but those who have been under his guidance know what help he afforded them. Of his preaching, too much can hardly be said. There are preachers, though not many, who surpass him in eloquence and fluency, but none can excel him in clearness of expression and argument. His action is grave and dignified, yet expressive, his voice and utterance clear and far reaching, his thoughts deep, his words simple. The most simple and uneducated can understand him, the most intellectual can learn something from him.

There are few whose hearts he does not touch, whose intellects he does not enlighten, whose will he does not bend. No attentive listener goes away from one of his instructions or sermons without having gained some new thought or being moved to perform some new duty, or some old one better. Mr. Ives's health is very weak, chiefly through over-work, and he has accepted the post of domestic chaplain to the Earl of Devon, with the hope that a time of comparative rest and relief from the cares and anxieties of a parish will fit him to begin a new mission work, and to labour, as he has before, for the Church of Christ in this land.



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The Rev. C. J. VAUGHAN, D.D.

Specially photographed by Mr A. E. Fradelle, 246, Regent Street, W.



THE
VERY REV. C. J. VAUGHAN, D.D.

THE Very Rev. Charles John Vaughan, Dean of Llandaff, and Master of the Temple, is a son of the late Rev. E. T. Vaughan, Vicar of S. Martin's, Leicester, and was born in 1816 at his father's vicarage. After being educated at Rugby, he entered Trinity College, Cambridge, where his student career was exceedingly successful. He took his B.A. in 1838 as Senior Classic and Chancellor's Medallist, being bracketted equal with the late Lord Lyttelton. He was next year elected to a fellowship, and was shortly afterwards appointed to the living of S. Martin's, Leicester. He held the latter for three years, and then became head-master of Harrow School. This post he retained till the year 1859. During his tenure of this office he had the satisfaction of seeing the school raised under his mastership from a comparatively low ebb to a condition of great prosperity, if numbers at least be taken as a test of success. His exceptional powers of organization were recognised in 1860 by his being offered the bishopric of Rochester. This, however, he refused, and in the following year he accepted the vicarage of Doncaster, which he held till 1869. He was in that year nominated as Master of the Temple, and on his acceptance of the position stepped into a popularity with all thoughtful Churchmen which few London preachers have retained so long and so worthily. His sermons in the grand old Temple Church are worthy of the shrine in which they are delivered, in their massiveness of construction, and gracefulness of diction. Dr. Vaughan has published little beyond several volumes of sermons, but the public have shown how much these have been appreciated by their extensive demand for them. "Last Words in the Parish Church of Doncaster" appeared in 1869; "Half-Hours in the Temple Church" in 1871. "The Solidity of True Religion, and other Sermons preached in London during the General Election and Mission Week, 1874," is one of his most powerful works and has commanded a wide circulation, as showing how, underlying the topics of the hour, are the principles of a noble and genuine Christianity. For several years Dr. Vaughan has held the post of Dean of Llandaff. When the bishopric became vacant by the death of Dr. Ollivant, it is understood that it was offered to and declined by him.

The Master of the Temple has, during his long life, been conspicuous for the higher qualities of success in widely varied departments of active work. As a scholar, a teacher, an organizer, a parochial clergyman, a preacher, and an author, he has made his mark, and in the ripened experience of his old age he is now regarded as one of the Fathers of the Church.

THE WORKING MEN'S MEETING AT THE READING CHURCH CONGRESS.

THE remarkable speech of Canon Hole at the above gathering deserves to be placed upon permanent record. We append its more striking passages :—

“I speak the happiest thought which is in my heart to-night when I say that there exists on both sides a great desire for this reciprocity and intercourse, and that this desire arises from the purest of all motives and the noblest of all ambitions. I do not say that it is universal, nor even general, but I do say that it is felt by the most thoughtful, the most earnest, and the most energetic of those on either side. I am not uttering conjectures or theories, and I am not dreaming sentimental dreams. I speak from experience and from facts. I know that with hundreds of the clergy, from the chief to the curate, it is a principal purpose, for which they labour and pray ; it is their dearest and brightest hope to make the Church in which they serve more worthy of the grand title which she bears, the Church of England, to establish it in the hearts of the English people (a locality which is beyond the jurisdiction of Parliament), and to endow it with treasures which no gold can buy, and which this world can neither give nor take. And I *know* hundreds of working men (it has been my privilege for many years to be amongst them from time to time in different parts of the country, and in different departments of their labour), I know hundreds of working men who as soon as they were satisfied as to the sincerity of the intention (and it does not take three minutes to ascertain whether you speak to them from the head or from the heart, from a cold sense of duty or from the warm impulse of a brother's love) will sympathise with quick and complete assent with the motives which bring you to them—just as you have responded to the invitation of this Congress in the spirit which proposed it.

“In what spirit shall the Churchman speak to those who seldom or never worship with him ? My brothers, since you cannot reply for yourselves to-night (if you should ever send an invitation to working parsons to listen to you I will come from any distance), may I answer this question for you ?

"He must speak as one who is fully assured that the materials of which he is composed is not superior in quality to that of other folks; and that there is no reason whatever to believe that, had he been placed in their circumstances, he would have been wiser or better than they.

"Wherefore there must be no patronising. On the contrary, because he belongs to a family which has been verily guilty concerning their brother, which has neglected, slighted, and estranged him to a Church which has disobeyed the bidding of her Divine Master, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. Go out into the highways and hedges, and compel them to come in, that My house may be full,' he must speak in all humility.

"And he must speak not only as a Churchman, as an ordained priest, and as a preacher by profession, but as one who *knows*, who has the witness within himself, that in delivering the Gospel message, and in inviting to the means of grace, he is teaching, he is offering, that which can make those who hear him wise unto salvation, happy now and for ever.

"Then he will find that he is speaking to men who feel, as he does, that they might be better than they are, and who long to know, and are thankful to be told, how they may be better. He will find that the old sorrowful cry is ever rising in the human heart, 'O, wretched man that I am! who shall deliver me from the body of this death?' and that, if in a spirit of prayerful faith and love he delivers his message in answer, 'Behold, I bring you glad tidings of great joy, . . . for unto you is born a Saviour,' he will be welcomed as the messenger of peace.

"I believe that if the Church of England seeks those whom she has estranged, and tells them of her sorrow and of her heart's desire for reunion, and proves the sincerity of her appeal by preparing to welcome those who shall accept it by throwing open her doors always and to all (exterminating those fleas and moths and beetles which have hid themselves so long in her exclusive pews), arranging her times of service to the opportunities of all, and adapting the services themselves to the ready use and understanding of all, why then I am confident that, in God's good time, she will hear the answer for which so many of us are working with all our energy and praying with all our heart, 'Tell her that we are coming home.'"

THE
CHURCH PORTRAIT JOURNAL.



The Rev. CANON HOWELL.

Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.

THE
REV. CANON HOWELL,

Vicar of Wrexham.

AMONGST the many earnest and self-denying clergymen in the Principality of Wales, few, if any, are better known than the vicar of Wrexham. It would be impossible in the brief space at our disposal to give an exhaustive account of all that he has done to make his name familiar as a household word in the mouths of his fellow-countrymen. He has lived and laboured in their midst all his life, and devoted all his energies to their service. Outside the Principality it has never fallen to his lot to serve as a minister of the Church of Christ; but within it his footprints are to be found everywhere. There are but few parish churches, from the wave-washed shores of Mona's isle to the sunny slopes of the beautiful vale of Glamorgan, which have not at some time or other during his long career had their echoes wakened by the sound of his voice, and their congregations thrilled by his eloquent and heart-stirring appeals on behalf of the cause of his Lord and Master. Nor are his claims to the sympathy of his countrymen based upon his services as a minister of the Gospel alone. His name is equally well-known, and as widely cherished, as an accomplished Welsh scholar—as one whose knowledge of the literature of Wales and of the monuments of Welsh genius has placed him high in the list of those whose approval is sought by the numerous aspirants to Welsh poetic fame. Everyone who knows anything of the Principality will at once admit that there is no readier passport to the hearts of Welshmen than this, for a love of their own beautiful language is one of the strongest feelings of their nature. As one of their own poets more than hints, the love of a Welshman for his mother tongue is second only to his love of God. Cooped up within the limits of his mountain home, the Welshman fondly clings to the old traditions which tell of the time when all the land, from St. David's Head to the German Ocean, was peopled by men of his race, and repeats the old prophecy which says of them, that—

“ Their God they'll praise,
Their language keep,
Their land they'll lose,
Save Wild Wales.”

Unless this characteristic of Welshmen is borne in mind, it will be difficult to form a just appreciation of the kind of esteem in which they hold the Vicar of Wrexham.

The Rev. David Howell is a native of the county of Glamorgan. He was born in the year of grace 1831 in the parish of Llangan; and, in forming a true estimate of his

character as a clergyman, this fact must be taken into account ; for it is indisputable that the genius *loci* has had some share in its formation and development. No one can look at the portrait which is prefixed to this sketch without being at once struck by the kindred which it seems to claim with the fathers of the great religious revival in Wales, of which Jones of Llangan was one of the apostles. Many people who know Mr. Howell well have been heard to say that he looks as though he were one of the old Welsh divines of that age who had walked out of his picture frame ; and it is certain that as regards his temperament, he possesses a large share of the spirit which animated them, and urged them on in their efforts to win souls to Christ.

Mr. Howell was ordained by the late Bishop (Ollivant) of Llandaff, as deacon in the year 1855, and as priest in the following year. His first curacy was that of Neath, a parish of which the present Archdeacon of Llandaff was at that time and is still the Rector. It would be difficult for any young man to have entered upon clerical work under better auspices. He did not remain in this sphere for any length of time—long enough however to make his mark as a preacher, and to cause his selection out of numerous candidates for the post of Secretary for the Principality to the Church Pastoral Aid Society—an office which he held with great advantage to that excellent institution for about four years. In the year 1861, the Bishop of Bangor gave him the living of Pwllheli ; and in 1864, when the vicarage of St. John's, Cardiff, became vacant, he was selected by the Dean and Chapter of Gloucester to fill that most arduous and difficult post.

Cardiff had for some time previous to this been undergoing a rapid transformation, from a comparatively insignificant port into a large and thriving one. Its population was increasing very rapidly ; but it cannot be said that the provision made by the Church to meet the demands made upon it was increasing in the same ratio. The Vicar of St. John's had for very many years been non-resident, and with the usual result. It is true that the services of the parish church were carefully attended to ; but outside this very little effort appears to have been made to bring the ministrations of the Church to bear upon the ever-increasing numbers that came to settle in Cardiff. When Mr. Howell was appointed, he at once saw that he had no ordinary task before him, and, to use a homely phrase, he "took his coat off," and addressed himself to it. Adapting himself with consummate judgment to the requirements of his position, he succeeded in a very brief space of time in winning the confidence of his people, and in inducing them to further his efforts to supply the most urgent spiritual wants of his parish. During the eleven years of his incumbency, he collected and expended in parish work the large sum of £30,000. Cardiff

at this time was, like all other towns into which a sudden influx of people takes place, a very difficult one to manage. All old towns run more or less in some stereotyped groove. Some one particular tone becomes predominant. Here, however, every day came new people, with new thoughts and new prejudices. Some thought the vicar was too high, some again said he was too low ; but in course of time Mr. Howell, adopting possibly the apostolic principle of being all things to all men, that he might win some, but without yielding a jot or tittle where any question of principle, or any vital point of Church practice was concerned, contrived to weld the incongruous elements into so harmonious a whole, that at the time when he was called upon to leave Cardiff, he did so amidst universal expressions of regret, and testimonials of respect and regard.

It has always been Mr. Howell's plan to endeavour to present the Church to his people in her practical rather than her polemical aspects ; seeking to impress upon them the desirability of dwelling more upon points in which they could agree, rather than upon those as to which they might even fairly differ. He has always been anxious to promote mutual forbearance and co-operation amongst them ; and he has ever striven to avoid everything that might tend to the engendering of strife. Jealous of essentials, but not exacting as to accidentals—thinking the unity of the spirit to be of equal importance at least with the bond of faith. Always careful not to give offence to weaker brethren. Ready to furnish milk for babes in Christ as well as strong meat for men ; he has always maintained the position of a decided but moderate Churchman. Eloquent and heart-stirring in the pulpit, he is still more efficient as a Christian pastor, in the quiet and solemn moments when, with an audience consisting it may be of only one trembling, fearing, hoping being, standing on the brink of the shores of the silent land, he quietly administers all the comfort that frail man can give to his fellow, by reminding him of the pardon and peace that God has promised to bestow upon the penitent soul for the sake of His most blessed Son.

In the year 1875 Mr. Howell was appointed to the Vicarage of Wrexham, where he brings into exercise all the qualities which contributed to his success in earlier life, with the great advantage that is derived from riper experience. A few months ago, during the vacancy in the See of Llandaff, his name was brought prominently before the public as being that of one pre-eminently fitted for a higher sphere of duty than the one he now fills ; and in bringing this brief account of him to a close, we may say with confidence that had the lot fallen upon Matthias, he would have been worthy of taking his place with the eleven. Such at least is the almost universal feeling amongst his fellow-countrymen.

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The Rev. W. L. BLACKLEY, M.A.

Specially photographed by Mr A. E. Fradelle, 246, Regent Street, W.

THE
REV. W. L. BLACKLEY, M.A.

THE Reverend William Lewery Blackley is the second son of the late Travers R. Blackley, Esq., of Ashtown Lodge, Phoenix Park, Dublin ; he was born at Dundalk, Ireland, on December 30th, 1830, and received an important part of his early education on the Continent. He entered Trinity College, Dublin, in his sixteenth year, obtained his B.A. degree in 1850, and M.A. in 1854, in which year he was ordained by the Bishop of Winchester to the Curacy of S. Peter's, Southwark. On leaving this charge he became curate of Frensham, and having remained there thirteen years, he was promoted by Bishop Sumner, in 1867, to the Rectory of North Waltham, Hants, a post which he held till his preferment, last Spring, by Bishop Harold Browne to the important living of King's Sombourne, near Stockbridge, Hants.

In 1857 he published his metrical translation from the Swedish of Bishop Tegner's famous poem, "The Frithjof Saga" ; and Mr. Blackley's version is so generally regarded as the best existing, as to have been several times reprinted in America, and used as the text for the splendid illustrated edition of the poem published in 1880 by Messrs. Marcus Ward & Co. This was followed by the publication of his "Practical German Dictionary," by Messrs. Longman, which, in its original and abridged forms, has passed through many editions. In 1867 Messrs. Strahan & Co. published his "Critical English New Testament," and his volume on "Word Gossip," published by Messrs. Longman, followed in 1869. He also wrote for the National Society *The Teacher's Manual*, "How to Teach Domestic Economy," published in 1879 ; and "The Social Economy Reading Book," which appeared last year. He has been for many years a contributor, more or less constant, to nearly all the leading Reviews and Magazines, and a series of papers from Mr. Blackley's pen on "The Helps, Hindrances, and Hopes of English Thrift and Providence" appeared during 1881 in *The Leisure Hour*.

The work of Mr. Blackley's life has undoubtedly been that of framing and expounding his remarkable scheme of National Insurance, for the abolition of pauperism and Poor Laws. Two sermons preached by him in Westminster Abbey in 1879 and 1880 attracted attention to his proposals, which may be thus referred to, in his own words, extracted from one of these discourses. Said the preacher :—

"I have thus tried to show you the sinfulness, the prevalence, and the injury to our social peace and our Christian character caused by improvidence in general, and by our National Improvidence in particular, as fostered by our well-intended but unhappy law, which, compelling the provident to support the improvident, demoralises one part of the community while robbing the other. I have tried, in the words of the text, to show you one reason why 'ye have sown much and bring in little ; ye eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe you, but there is none warm, and he that earneth wages earneth wages to put them in a bag with holes.' But if God lead us thus in the text to 'consider our ways,' it is not merely that we should see them to be wrong, but that we should study how to mend them. And, therefore, I will conclude by offering, in all sincere humility, the suggestion of a remedy for part at least of that National Improvidence which keeps us so much further than we should be from carrying out, as a nation, the declared will of God.

"If our law compel at all, its compulsion should be just and its compulsion should be wise. The nation provides now for men when they become paupers, whereas it should provide that they should not become destitute at all. In early manhood, when youths have only themselves to keep, they earn enough to make easy provision against want and sickness in old age. They waste that golden opportunity because they know the law will compel others to provide for them. Why not then make every man bear his own burden, and provide for himself ? Why not apply the compulsion at the right time to the right persons, and, for their own blessing and independence' sake, compel the inexperienced youths of every class to make provision in their early, easy, healthy times for need, and want, and sickness that must come as years draw on ? Thus, and thus only can we see a way to give every man security, providence, and independence, to range us all upon one side as citizens, to prevent prodigality which no later steps can cure, to allay discontent which no other measure can appease, to remove the stumbling-block our nation has ignorantly placed in our Christian course ; to give peace for strife, plenty for want, brotherhood for hatred, sympathy for suspicion, and even wealth itself for woe. . . . I do not ask you to agree with me, but only to think as fellow-citizens and as fellow-Christians of what I have been bold to put before you. It is one direction in which I would ask you to apply the words of the text : 'Thus saith the Lord of Hosts, Consider your ways.' I leave the subject to your prayerful, earnest thought, convinced that you will every one be working in the cause of Christ for the good of men, in seeking for some means of uprooting from our midst that National Sin of Improvidence which is the

foreigner's scoff, the statesman's perplexity, the wise man's wonder, the good man's sorrow, the just man's hate, the rich man's shame, the thrifty man's grievance, and the wasteful man's despair."

At the Church Congress in Leicester, in the year 1880, Mr. Blackley read a paper on his proposal in the section devoted to discussing "the Church and the Poor," which was received with extraordinary favour by a very large auditory. At the Derby Congress, in 1882, he was invited to treat the subject of "Clergy Pensions," and his important paper on "Friendly Societies," read at the Reading Congress, last October, will have been listened to with interest by many of our readers.

Mr. Blackley is a strong Temperance Reformer, and is a member of the Central Executive Committee of the Church of England Temperance Society. His Temperance work fits in with and forms part of his labours for National Providence, for he condemns the habit of "early waste, encouraged by the present Poor Law System, as tending to lead to early indulgence, more especially in intemperance, and so creating the habit and the craving for drink by the reckless expenditure of earnings, which, if secured so as to provide for future needs in sickness and old age, would give to many of the class otherwise likely to become paupers an early and secure independence, both of position and character, to the vast bettering of their moral and social condition, and to the great diminution of our national vice of drunkenness." Mr. Blackley's proposals have reached far beyond this country, with the result that movements, more or less upon his lines, have been started in France, Switzerland, Italy, and New Zealand (in the last case on Government initiative), while the argument in favour of his proposals has been immensely strengthened within the last few months by the establishment of a National Compulsory Insurance throughout the whole German Empire.

Besides the advocacy of his own special proposals of National Insurance, Mr. Blackley has done much to educate and influence opinion by his writing on such subjects as "Clergy Pensions," "The New Education Code," "Tithe Rent Charge," "Ecclesiastical Dilapidations," "Fallacies concerning Land and Labour," &c.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. E. C. WICKHAM, M.A.

Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.

THE
REV. E. C. WICKHAM, M.A.

THE Rev. Edward Charles Wickham, Master of Wellington College, is the son of the Rev. Edward Wickham, vicar of Preston Condober, Hants., a schoolmaster of note in the last generation, a Master for some years in Winchester College where he ranked amongst his pupils the present Lord Chancellor and Lord Sherbrooke, both of whom have borne frequent and public testimony to his eminence as a teacher. He afterwards had a school at Brook Green, Hammersmith. Mr. E. C. Wickham was born there in 1834, and received his early education in his father's school, where amongst his school-fellows were the present Head Master of Winchester (Dr. Ridding), of Harrow (Dr. Butler), and of Canterbury (Dr. Blore), as well as the late head master of Malvern (Mr. Faber), and Haileybury (Mr. Arthur Butler). From thence Mr. Wickham went to Winchester, and in due course to a scholarship and fellowship in New College, Oxford. At Oxford he won the Chancellor's Prizes for Latin Verse in 1856, and the Latin Essay in 1857—gaining also a first class in the First, and a second class in the Second Public Examination. After taking his B.A. degree (1856) he became for two years an Assistant Master at Winchester, in which place he was ordained deacon and priest in 1857 and 1859, by the Bishop of Winchester, Dr. Sumner. In 1859 he was summoned back to New College to take a Tutorship, and there he spent the next fourteen years, filling frequently University offices, as Examiner, Select Reader, &c. In the year 1872 he was appointed by the Bishop of London to one of the Whitehall Preacherships. In 1873 he was elected to the Mastership of Wellington College, in succession to Dr. Benson, the present Archbishop of Canterbury. Wellington College is a public school, founded in 1856, as a memorial to the great Duke. Its nucleus is a foundation for the orphan sons of officers in the army, of whom eighty are educated gratuitously. The school itself is a public school of the usual type, containing at present somewhat over 400 boys. Mr. Wickham was married in December, 1873, to Agnes, eldest daughter of the Right Hon. W. E. Gladstone, and has by her two sons and three daughters. He has published an edition of Horace for the Clarendon Press, Oxford, besides various sermons, &c. He is at present, for the second time, one of the select readers in the University of Oxford; and was chosen at the late Church Congress to read the first paper on the Church and

the Public Schools. We cannot do better than reprint, in connection with this short biographical notice, the principal passage in this exceedingly able paper. Said Mr. Wickham :—

“ Whatever be the exact measure or the explanations of the fact, it is unquestionably the case that the proportion of assistant-masters in holy orders in many of the public schools is smaller than it was a few years ago and smaller than Churchmen may well desire to see. I do not touch any question of the place of Nonconformists in our public schools. I am speaking as a Churchman to Churchmen, not invoking or dreaming of legislative restrictions or even of high-handed action of governing bodies or head masters. Nor again do I cast the slightest slur on lay masters. There is room in a large school for considerable diversity of temperament and points of view. There are many members, and all members have not the same office. No living Winchester man can forget a lay master who spent his lifetime in that great school, beloved and revered by many successive generations of Wykehamists, the foremost in every good work in the school and in the town, doing more by his quiet influence and modest life than perhaps any clergyman in the same post could have done to link a new time with the old one in the spirit of dutifulness and sober religion. But we may fully allow that the lay school-master has his place no less than the clerical schoolmaster, and that neither has a monopoly even of good Churchmanship, much less of goodness and piety, and yet we may feel that the presence of a body of clergy on the staff of a school is a valuable guarantee that the religious side of school life and the pastoral view of a master's functions will be duly remembered. They may be remembered in a completely lay society, but there is not so much to remind either the body or individual members of it. And there is another link in the chain. To the present time the new governing bodies of schools, reflecting I do not doubt the minds of a majority of parents, have kept almost entirely to the traditional practice of putting a clergyman at the head of one of the large boarding schools—and hitherto they have had no difficulty in doing so. This would of course be changed if it became a rare exception for assistant-masters to enter holy orders. Governing bodies can only elect from the best candidates who offer themselves, and in that case the best candidates must be usually laymen. Here, again, a particular lay head master may have a personality which compensates for any external loss ; but the lay head master generally would have foregone a chief opportunity and engine of influence, and religion would have lost a marked recognition of its supreme place in the scheme and life of the school.

“ It will be said by some persons that the real cause at the bottom of the difficulty of which I am speaking is the state of religious opinion in the Universities and in society

at large. Young schoolmasters are laymen, because they have felt, if not the prevalent distrust and dislike of theology, at least the unsettlement of this time of transition. It must, of course, be counted amongst our difficulties—not so much directly, as though our schools were officered to any extent with men whose opinions were at sea. Work with and for the young, with the conflict of good and evil palpably and constantly before the eyes, is in itself a great clearer of the vision and a sedative of speculative doubts. A schoolmaster is necessarily a preacher of morality, and a preacher who cannot find sanctions and motives that will bear pressing soon tires of his work. Add to this that even a lay master in most public schools has to take a part in the general system of religious teaching and observance, which a man can hardly sustain for long unless he has the comfort of feeling his heart is in fair accord with his life. But the sense of difficult questions in the air, even if they are not such as at the time to hang heavy on their own heart and conscience, may naturally make some shrink from putting themselves voluntarily into a position where doubt and difficulty would become trebly painful. I do not deny the existence of this motive, nor the gravity of the state of opinion with which it is connected; but I do not believe it to be the single cause, nor even the predominant cause of any reluctance in young schoolmasters to become clergymen. There are many young laymen working in our public schools who are thoroughly in sympathy with the religious doctrines which they teach, interested in Church work, full of zeal and devotion to the moral and spiritual good of their boys, looking on their task as a sacred charge and ministry, who yet, in spite of occasional wistful looks, hold back from asking the definite commission of the Church to it.”



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The Rev. CANON MEDD, M.A.

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THE

REV. CANON MEDD, M.A.

WE are indebted to Mr. Charles Mackeson's *Church Congress Handbook* for the present year, for the following biographical notice :—"The Rev. Peter Goldsmith Medd was educated at Stockport Grammar School and King's College, London, where he obtained a Scholarship in Divinity, and of which he is now an Hon. Fellow. He was elected in a Scholarship at Univ. Coll., Oxford, in 1848 ; placed in the 1st Cl. in *Lit. Hum.* in 1852 ; and elected Fellow of his College the same year. He continued to reside at Oxford until 1870, holding the College offices of Lecturer and Bursar, and latterly, for some years, as Senior Tutor and Dean. He has held several University offices, has been Bampton Lecturer, and is now one of the Select Preachers to the University of Oxford and a member of the Council of Keble College, being one the original Twelve named in the Royal Charter of Incorporation. He was ordained Deacon in 1853, and Priest in 1858, both by Bishop Wilberforce ; and for eleven years worked with the Rev. H. W. Sargent, Fellow of Merton and Incumbent of S. John Baptist Church (Merton College Chapel), under whom, assisted successively by Drs. Hayne and Stainer as organists, a most beautiful choral service of the parochial type was developed and maintained until Mr. Sargent's lamented death in 1867. In this church the grand opening service of the Oxford Church Congress was held on July 8, 1862. It was to Canon Medd, who was a personal friend of the late Professor Phillips, the then Secretary of the British Association, that the thought first occurred of making the Church Congress—the first of which was a gathering of invited guests in the Hall of King's College, Cambridge, in November, 1861—an annual meeting, arranged after the model of the British Association, and open to the general public. Consultations of some few personal friends were held in his College rooms early in the Lent Term of 1862 ; and the larger committee which was speedily formed met in the Common Room of Oxford University, the secretaries being the Rev. H. E. Tweed, of Oriel College, the Rev. P. G. Medd, Mr. Charles Crawley, of Littlemore (since dead), and Mr. Montagu Burrows (now Chichele Professor of Modern History). The Minute Book of the Oxford Church Congress Committee, now in Canon Medd's pos-

session, is an interesting and amusing record of the hesitations and difficulties—one of the most difficult questions being that of the admissibility of ladies—which beset the launching of so great a scheme, and which were simply overcome by securing the great Bishop with his tact and breadth of mind and heart, as President.

"Canon Medd, who is on the Standing Committee of the Church Congress, has three or four times read papers at Congresses, viz., last year, at Derby, on "The Extension of Church Ministries"; the year before, at Newcastle, on "Toleration in Ritual"; in 1870, at Southampton, on "Home Reunion"; and in 1873, at Bath, on "Means of Quickening Interest in Theological Thought." It was from this suggestion of a Church periodical in the last paragraph of this paper, that the *Church Quarterly Review* was eventually started in October, 1876.

"Mr. Medd left Oxford in 1870, on his presentation by the Dean and Chapter of St. Paul's to the Rectory of Barnes. After his acceptance of this living, the Master of University College, Dr. Plumptre, died, when the Rev. G. G. Bradley (now Dean of Westminster) was elected his successor by a small majority over Mr. Medd. Since 1871 Mr. Medd has been Examining Chaplain to the Bishop of St. Alban's (then of Rochester), who in 1877 made him an Hon. Canon of St. Alban's. In 1876 he accepted the college living of North Cerney, in the Diocese of Gloucester and Bristol, and was this year elected without opposition as one of the Proctors in Convocation. His published works include University sermons, on "The Christian Meaning of the Psalms," and on "The Supernatural Character of Christian Truth" (Parker, 1862); "The Perfected Work of the Spirit" (ib. 1864); "Fundamental Principles of the Christian Ministry" (ib. 1867), &c. He also, in conjunction with Canon Bright, edited a Latin Version of the Prayer Book (Rivingtons, 1865—1877), and contributed much of the notes to the Communion Service in Blunt's "Annotated Prayer Book."

In 1876, Canon Medd married the eldest daughter of Alexander Nesbitt, Esq., of Byfield House, Barnes, and has a family of four children. At the recent Church Congress, at Reading, Canon Medd read an able paper on "The Services of the Church, and their adaptation to modern needs," from which we have only space to reproduce the following extracts:—"The first necessary 'adaptation to modern needs' is the more frequent and regular use of them, in simple obedience to the Church's express command. My own belief is that the neglect of the daily worship of God and the daily intercession or His people has been—I wish I could say *has been*, and not *is*—one of the most flagrant and crying sins of the English clergy since the Reformation. Closed churches,

unused churches, a merely Sunday religion, a popular persuasion that the parson has nothing to do, and does it, all the week, are surely very obvious causes of weakness ; and such as must, if not removed, draw down on our whole Church some proportional judicial punishment. Our aim in all parishes, even the most backward, should be weekly and festival communion. Our immediate practice in all, without exception, should be daily matins or evensong, and ultimately both, and Wednesday and Friday litany, at such hours as may be most convenient for the greatest number of the people, hours which will, therefore, vary somewhat with the season of the year. The objection to their length is now removed by the Shortened Services Act. We can omit the Exhortation, the *Venite*, the Old Testament Lesson, and its Canticle ; and we can divide the Intercessions and Thanksgiving between morning and evening. More shortening than this is mutilation ; and especially the intolerable omission of the second Lord's Prayer, which is the keystone of the arch, the very gem, centre, and kernel of the whole office, around which, as the primary nucleus of crystallisation, all else has grown, to which all that precedes leads up, of which all that follows is the expansion. Some shortening was necessary. But the outcry against long services was much more an outcry against services too monotonous and unvarying, the psalms, lessons, and collect being the only variable portions. Hence we need adaptation in two forms. 1. From existing Prayer Book materials. We want an understood and allowed discretionary liberty to the clergy to insert in a shortened daily service, and even on occasions, on Sundays also, additional prayers and collects from the Prayer Book

. . . . "We move dreadfully slowly ; not quick enough, I am very sure, for our safety. Still we are getting out of our dumb rigidity, thank God ; and, I hope, with accelerating rapidity. What we want, in the face of our dangers, and in the face of, what is much more to be considered, our manifest duties to the masses of the English nation, and the glorious work that lies before us amongst them, at home and abroad, is more love, more charity, more mutual confidence ; less suspicion and 'evil surmisings,' less 'biting and devouring,' not, thank God, of 'one another,' but of one sort of Christians by another ; more toleration of other Christians' ways, a bigger, grander conception of Christianity altogether. Then we might as a Church—and please God we will—develop rapidly new and varied services, fully adapted to all the large variety of modern needs ; new agencies, new ministries, for the work of Him Whom we all love, and for the blessing of the souls He died to save."

THE
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The Rev. J. P. WALDO, M.A.

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THE

REV. J. P. WALDO, M.A.

THE subject of this memoir is descended from an old Huguenot family, being lineally connected with Peter Waldo, the famous Merchant of Lyons, who, an eminently religious layman in the twelfth century, endeavoured to withstand many of the abuses of the Roman System at that time, and from whom the Waldenses sprung. Mr. Waldo (his father being resident at the time in Ireland), having taken his degree of B.A. at Trinity College, Dublin, more than thirty years ago, being Tenth Ethical Moderator and Silver Medalist, and Third Divinity Prizeman, received Holy Orders shortly after and served as a curate for four or five years, coming into the Diocese of London more than twenty-five years ago, after having been Curate of Alverstoke (in Gosport) under the late Canon Walpole for two or three years. There his name is still had in affectionate remembrance by many. He had been incumbent of two or three churches before and preached to crowded congregations the next year.

But this short record of Mr. Waldo's ministerial life would be incomplete without special notice of the part he has taken in preaching "Missions" which have, for some years back, been such a marked feature in, and so influenced the work of the Church of England. Among the leading mission preachers Mr. Waldo's name must take a high rank. At Lincoln, Chester, Ludlow, Leeds, Louth, Liverpool, and several other places (including Camberwell, Southwark, Whitechapel, in the area of London),

he has, either as assistant or Chief Missioner, distinguished himself as a mission preacher of singular power and success.

Mr. Waldo belongs to the Catholic School in the Church, indeed, is one of its leading and prominent members. As such he was elected at the head of the Rural Deanery of Kensington, as one of the members of the First London Diocesan Conference. But his sympathies are large and liberal, as wide as the Church of England, and he is asked to preach in the pulpits of all schools, and is in great request as preacher on special occasions, viz., on his appointment to his present parish—including Tavistock Chapel, S. Pancras, S. James', Hampstead Road—on the appointment of the then Canon Dale, vicar of S. Pancras, and Trinity Chapel, Conduit Street. In all these he made his mark as an eloquent and striking preacher—gathering large congregations round him; and at S. James's, Hampstead Road, he had a large poor population of 12,000 to 14,000, amongst whom he laboured incessantly and successfully, preaching in the open air and starting missionary, visiting, and charitable organizations which touched each street and point in this crowded district. Here he also built large national schools at a cost of about £1,500.

Nearly twelve years ago he was presented by the Rev. W. A. B. Cator to the vicarage of S. Stephen's, Gloucester Road, South Kensington. And since his appointment it is not too much to say that (being the second incumbent) he has raised the church, by his earnest and devoted ministrations and management, to a position of influence and importance second to none in the Metropolis. Most of the leading Divines of the Church have from time to time, in answer to Mr. Waldo's invitation, occupied the pulpit of S. Stephen's. The Sunday afternoon "Conferences" in Lent (the name borrowed by Mr. Waldo from the famous French preacher) have from year to year drawn large and increasing crowds—being preached, on subjects of the day arranged by Mr. Waldo, by well-known leaders of religious thought—and have helped to form and educate the opinions of many. By occasional orchestral services

(for which S. Stephen's is famous) he has familiarized the people with such musical works as the "Stabat Mater," and Spohr's "Calvary," which was sung in the Lent of 1879, at S. Stephen's, for the first time in any church for charitable purposes.

The ritual adopted at his own church is catholic and reverent, but not extreme—including the Eastward Position, linen vestments and lights. He has a crowded and attached congregation, and S. Stephen's is worth a visit on Sunday not only for the sake of the fine and beautiful church, and the devotionally and skilfully rendered music, but to hear from its vicar (one of the best preachers of the day) a sermon which, when heard, is not likely to be forgotten.

Mr. Waldo married Maria, the only child of the late Capt. Price, R.N., and was left a widower fourteen years ago. He has not re-married.

